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VIEWS

OTTOMAN DOMINIONS

EUROPE IN ASIA

THE MEDITERRANEAN ISLANDS

Original Engravings

SIR ROBERT KIMBLE

ESQ.

DESCRIPTIONS HISTORICAL AND LITERARY

LONDON

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VIEWS
IN THE
OTTOMAN DOMINIONS,
IN
EUROPE IN ASIA,
AND SOME OF
THE MEDITERRANEAN ISLANDS,
FROM THE
Original Drawings
TAKEN FOR
SIR ROBERT AINSLIE,
BY
LUIGI MAYER, F.A.S.
WITH
DESCRIPTIONS HISTORICAL AND ILLUSTRATIVE.

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ROBERT BOWYER.

THE HISTORY OF THE

AMERICAN

WARRIORS

OF THE

INDIAN

PEOPLES

OF THE

WEST

INDIAN

PEOPLES

OF THE

WEST

TURKEY IN EUROPE.

ONE of the finest portions of this quarter of the globe, including countries that will ever be revered by the classical reader, has long groaned under the despotism of a horde of Asiatic conquerors, by whom it was overrun in the fifteenth century. It was in vain that Constantine, transferring the seat of empire from Italy to Thrace, sought to raise Byzantium, to which he gave the name of Constantinople, to a higher pitch of splendour, than Rome had enjoyed. Widely extending conquests, as they rendered the prospect of danger still more and more remote, enervated the posterity of the ancient Romans; and while the heart was enfeebled, little vigour could be expected in the extremities. As the empire declined, and at length was divided into two, this metropolis of the eastern division was far from answering the hopes of Constantine; nor has it attained more lustre under the sceptre of the Turks.

History knows nothing of this people out of Asia till the end of the thirteenth century. In the beginning of the fourteenth they passed the Dardanelles, and penetrated into Thrace, now part of Romania, planting the standard of Mohammed on the walls of Gallipoli. In this province they maintained their footing, and extended their sway through it and Macedonia, till in 1360 Adrianople became the chief seat of their government in Europe under Amurath. Bajazet, his son, enlarged his dominions by new conquests, driving out the petty princes of Thessaly, Macedonia, Phocis, Peloponnesus, Mæsia, and Bulgaria; and laid siege to Constantinople, which he reduced to great extremity. At this juncture news was brought to Bajazet, that Timour, more generally known by the name of Tamerlane, having overrun great part of Asia, had turned his arms against the Turks, and was preparing to break into Syria. On this Bajazet raised the siege, and made great preparations to meet the Tatar, by whom he was completely vanquished and made prisoner, at the celebrated battle of Ancyra, in 1402. This gave a considerable

check to the Turkish power; but in 1412 the emperor Sigismund was defeated by the sultan Mousa with great slaughter.

Again was Constantinople besieged in 1424 by Amurath the second, and in imminent danger of being taken; but an impostor being incited to make pretensions to the Ottoman throne, the city was a second time freed from it's peril in consequence of the Turkish forces being called into Asia.

This respite was of short duration, for Amurath soon vanquished his rival, and entered Macedonia at the head of a powerful army. With this he ravaged the country; and took and plundered Thessalonica, as he did most of the cities of Ætolia, Phocis, and Bœotia. From Greece he marched into Servia, and soon reduced that country. He thence turned his arms against Hungary, and laid siege to the strong city of Belgrade, but met with a vigorous and effectual resistance. In one sally no less than fifteen thousand Turks were slain by the Christians, which obliged the sultan to desist from his enterprise.

On his retreat he was pursued by the celebrated John Hunniades, who came up with him; attacked his army, cut great numbers of his men to pieces, and obliged the rest to flee with precipitation. In the plains of Transylvania they soon after experienced a still more signal defeat from the same general, leaving twenty thousand dead on the field of battle, and almost as many falling in the pursuit, while not more than three thousand of the Christians were killed.

The Turks received other severe checks from the Hungarians; as well as from the Albanians, who were headed by George Castriota, renowned in Turkish history under the name of Scanderbeg.

At length in the beginning of April, 1453, Mohammed II. laid siege to Constantinople, the walls of which then included almost the whole of the western empire. Torn to pieces by intestine dissensions, the consequence of religious factions, it made a more vigorous defence, than might have been expected. The force that the minister was able to enrol at the command of Constantine Paleologus was inconsiderable. It did not amount to quite five thousand volunteers; and, including the Italian auxiliaries, eight thousand were the utmost of the troops the emperor could muster. For fifty three days it withstood the enemy. Breaches were repeatedly made; and as often a new wall arose, to repel the assailants. Mohammed, tired by the resistance he experienced,

offered Constantine advantageous terms of capitulation: but these the Greek emperor refused, determined to defend this last remnant of his empire, or perish with it. A report having spread in the Turkish camp, that Hunniades was advancing with a large army to the relief of the city, the soldiers of Mohammed were seized with a panic, began to mutiny, and in a tumultuous manner pressed the sultan to raise the siege.

This he would have been in consequence compelled to do, had he not embraced the advice of Zogan, one of his officers, who suggested to him, to order an assault without delay, at the same time promising to give up the city to be plundered by the soldiery. At three in the morning of tuesday the 29th of May the assault began. Such troops as the sultan valued least were first employed, with a design to tire the Christians, who made great havoc among this disorderly multitude. After the carnage had lasted some hours, the janizaries advanced in good order with other fresh troops, and renewed the attack with great vigour. Twice the Christians repulsed the enemy; but being at length exhausted by the continual fatigue, they were unable to stand their ground, and the Turks broke into the city in several places. Justiniani, who had the command of the Genoese troops and a select body of Greeks, having received a wound in the thigh and another in the hand, caused himself to be conveyed to Galata, where he soon after died. His retreat so disheartened his men, that they presently quitted their posts, and fled in confusion. Constantine, however, attended by a few of the most resolute of his followers, still kept his stand, undauntedly striving to oppose the multitude of barbarians, that now poured in from every quarter; till, all his friends lying dead around him, he fell the last in the breach. For three days pillage and massacre roamed uncontrolled over this unhappy city; when Mohammed enjoined his army under pain of death to forbear from all farther hostilities. The next day he made his public entry in triumph into Constantinople, and chose it for the seat of the Turkish empire, which it still continues.

Servia now engaged the attention of the conqueror, and in 1454 he entered that country at the head of his army, and imposed on it a tribute of forty thousand ducats. On his return he peopled the towns and villages about Constantinople with four thousand men and women, who had fallen to his share, and laid the foundations of the extensive

palace, now known by the name of the seraglio. The following year he sent a fleet against the islands of Rhodes and Chios, where it was repulsed; but Cos and some other places were reduced. He then turned his arms against Hungary, and laid siege to the city of Belgrade. At first he met with some success, beat down part of the wall, and stopped the navigation of the Danube with sixty ships. The arrival of Hunniades however quickly turned the scales: in a vigorous sally he entirely routed the Turkish army, Mohammed himself fled wounded in the thigh, and all his ships were burned.

Mohammed, thus repulsed from Belgrade, made preparations for the entire conquest of the Moræa, the ancient Peloponnesus. The taking of Constantinople had struck such terror into the Grecian princes, brothers of Constantine, that they prepared to retire to Italy. On this the Albanians seized the country, and chose Manuel Cantacuzenus, a Greek, for their prince; offering to the sultan the cities and fortresses, if he would allow them to keep possession of the open fields for their flocks, as their way of life was that of shepherds. This proposal was not approved by Mohammed. Accordingly he attacked the Albanians, defeated them, drove them out of the Morea, and left it in the hands of the Grecian princes, whom he rendered tributary.

As soon as Mohammed had withdrawn his forces, the Greeks revolted: but, on the return of the sultan with a powerful army, Thomas Paleologus fled to Italy with his family, while Demetrius submitted, and was carried to Constantinople with most of the leading men in the principal cities, where Turkish governors were appointed. The Greeks still made some faint struggles in various places, but with little effect, the whole country being subdued in 1459, except some maritime places held by the Venetians.

Against Scanderbeg, Mohammed was less successful; but, after having had several of his armies defeated by this able general, he concluded a peace with him in 1461.

This peace enabled him not only to complete his conquest of most of the Grecian islands, but to subdue Walachia, Bosnia, and Illyria, and extend his sway nearly to the confines of Italy. The Venetians, aware that the ambition of the Turks would not be satisfied, while their empire had any limits, entered into an alliance with the Hungarians, to prevent the West of Europe from being overrun by them; and to this

alliance Scanderbeg was soon induced to accede. The Hungarians made an incursion into the Turkish dominions on the West, while the Venetians invaded the Morea, where they made some conquests, but were soon obliged to abandon them. They recovered the isle of Lemnos indeed; but, being defeated in two engagements by land, found themselves under the necessity of soliciting assistance from France, Spain, and Germany. Having obtained considerable supplies from these powers, they again entered the Morea, but with worse success than before. On this they applied to Matthias, king of Hungary, to attempt a diversion in their favour. Accordingly he made a fresh incursion upon the Turks, ravaged Servia, and carried off a vast number of prisoners, with a great booty.

Mean time several Turkish armies sent against Scanderbeg had been defeated and dispersed, till the death of this Hero, in 1466, freed the sultan from the most formidable enemy he had ever encountered. This event was followed by the reduction of Epirus and Albania under the Turkish sceptre; and the Venetians at length found themselves under the necessity of concluding a peace with the Turks in 1479.

This peace was of short duration, the war being renewed in 1481, when the Turks invaded Italy, and took the city of Otranto, an event that diffused great terror throughout Europe. This terminated the exploits of Mohammed II, who died the same year of the gout, and was succeeded by his son Bajazet II. The year 1517 brought a considerable accession to the Ottoman dominions in the conquest of Egypt by Selim I, who had dethroned and put to death his father, and slain his elder brother. But Europe experienced little disturbance of it's tranquillity from the Turks, till Solyman I set out with a great army to conquer Hungary. The city of Belgrade was immediately invested by him, and soon taken; but the obstinate resistance of Rhodes, and a rebellion in Egypt, called off his attention from Hungary till 1525.

The following year was rendered memorable by the battle of Mohatz, where Lewis, having rashly engaged a Turkish army of two hundred thousand men with only twenty-five thousand, lost his life, and all his forces were cut to pieces, except a few of the cavalry. This defeat was followed by the surrender of Buda, which was retaken by the Hungarians in 1528: but the following year it was taken again by the Turks, and both Upper and Lower Moldavia submitted to their

sway. They then invested Vienna, but were obliged to abandon the siege, and soon after expelled from the German dominions.

In 1540 the war was renewed in Hungary, and the greater part of that kingdom mastered by the Turks; Ferdinand, emperor of Germany, taking possession of the rest. From the great defeat of the Turks at the battle of Lepanto, one of the most memorable sea-fights recorded in history, we may date the decline of the Ottoman power in the west: for though they continued to make incursions on the side of Hungary with various success, they were unable to extend their dominions, and found it difficult to withstand the western powers.

The emperor Rodolphus having entered into a confederacy with the princes of Transylvania, Walachia, and Moldavia, the Turks and their Tatar auxiliaries were defeated in several engagements, and entirely driven out of these provinces.

Early in the seventeenth century the Turks first engaged in a war with Poland, but it was terminated by a peace in the year in which it began. In the year 1672 hostilities recommenced; and in the following year the Germans and Russians joined the Poles, whose army was headed by the celebrated John Sobieski. Mohammed was entirely defeated by Sobieski, who was soon after proclaimed king of Poland; but the nobles, jealous of his glory, refusing to support him properly in pursuing his advantages, he was obliged to conclude a treaty four years after. By this the Poles resigned their pretensions to Kaminieck, which the Turks had taken in the first year of the war, and to the sovereignty over the Cossacks of Podolia.

With Russia the Turks continued to war unsuccessfully, and the peace with Poland was of no long duration. In 1683 the Turks had laid siege to Vienna, but were forced to raise it by Sobieski. The Venetians soon after declared war against them, and their affairs seemed to be going to wreck, till they were revived in 1688 by the vizir Ahmed Kyoprili, an experienced general, and a man of the most upright and blameless character. In 1691 Ahmed fell in a battle against the Germans at Islankamen, when the Turks were defeated; and no one could be found to retrieve their affairs, which continued declining down to the battle of Zenta in 1697, when they received a signal overthrow from prince Eugene.

By the peace of 1699 the Turks relinquished Transylvania to the

Austrians, the Morea to the Venetians, and Azof to the Russians. The war that was terminated by the treaty of Utrecht having left the powers of Europe in an exhausted state, the Turks considered the opportunity favourable for recovering the Morea from the Venetians, and they have held it ever since it was confirmed to them by the treaty of Passarowitz. In 1736 they waged a successful war against the Russians and Austrians; and by the peace of 1739 resumed Belgrade and Orsova, with some parts of Servia and Wallachia formerly ceded to Austria, and Azof, which the Russians were constrained to abandon.

In 1769 a war commenced with Russia, which almost threatened destruction to the Ottoman empire; and in 1774 the Turks were glad to obtain peace on the terms of the Russian general.

In 1787 the war was renewed, and the emperor Joseph thought proper to engage in it as the assistant of his Russian ally. The success of the war was various between the Turks and Austrians, the Russians taking but little part in it at the commencement: and soon after the death of Joseph, a separate peace was made with Leopold. Catharine continued the war alone from the summer of 1790 till the close of 1791, during which time the Turks suffered several defeats; but the peace then concluded gave her only Oczakow, with the district extending from the Bogh to the Niester.

Nothing perhaps contributes more to weaken the power of the Turks in Europe, than the radical defects inherent in its government, assisted by the interference of Russia in the provinces nominally under its dominion, which is openly sanctioned by late treaties. It has been the modern policy of Russia, to cherish insubordination, or foment rebellion, in these provinces, availing itself particularly of its situation as chief of the Greek church: and in the year 1802, when prince Ipsilanti was made governor of Wallachia, and prince Murusi governor of Moldavia, it was expressly stipulated between the Russian minister and the Porte, that neither of them should be removed from his office, unless proved guilty of an offence, which that minister should allow to be of a nature to justify his deposition. A situation like this cannot be permanent.

At present Turkey in Europe comprises the provinces of Moldavia, Bessarabia, Wallachia, Bulgaria, Servia, Bosnia, part of Croatia and Dalmatia, Herzegovina, Albania, Romania, and the Morea. Its

extent from Choczim, on the northern frontier of Moldavia, in lat. $48^{\circ} 52' N.$, to Cape Matapan, the southern extremity of the Morea, in lat. $36^{\circ} 35'$, is about 870 miles: and from the western confine of Turkish Croatia, in long. $16^{\circ} 20' E.$ from Greenwich, to the Straits of Constantinople in $29^{\circ} 10'$, about 680 miles. The river Dniester forms the north-eastern boundary of this country, separating it from Russia. The southern part of the grand Carpathian chain of mountains, the Bastarnic Alps of the ancients, bounds Wallachia on the north-west, and part of Moldavia on the west. This, with the Save and a small portion of the Danube, constitutes the principal part of the frontier on the side of Austria. But the most extensive boundary of the country is it's maritime coast; the Black Sea, Sea of Marmora, Archipelago, Mediterranean, and Gulf of Venice, washing it's irregularly indented shores from the mouth of the Dniester to Dalmatia, the two extremities of it's northern limits.

Moldavia and Wallachia are a part of the ancient Dacia; and Yassy, the capital of Moldavia, was the *Jassiorum Municipium* of the Romans. Bessarabia, or Budzac, was a country of the Getæ and Peucini. Bulgaria includes the principal part of the two provinces of Mæsia. The ancient Pannonia is now divided into Servia, Bosnia, and Turkish Croatia; though the latter appears to include also a small portion of Noricum. Dalmatia, which retains it's old name; Albania, formerly Epirus; and Herzegovina; were included in the ancient Illyricum: except that Albania extends on the south beyond Illyricum into Macedonia. Romania, or Rumelia, by far the most extensive division, spreads over ancient Thrace, Pæonia, Macedonia, and the northern part of Greece. And the peninsula of the Morea is the ancient Peloponnesus.

The population of this country has been computed at eight millions, which, supposing it to contain 182,560 square miles, would give forty-three persons to a square mile; but as there are many mountainous and barren tracts, and the population of the best is apparently thin, this is probably beyond the truth.

These regions enjoy an excellent climate, salubrious air, and regular seasons; though in the province of Moldavia the winter is long and severe. The general appearance of the country is mountainous; but the hills are interspersed with pleasant plains, and delightful valleys.

On the north-west of Constantinople lies a plain country of great extent, and on the shores of the Black Sea are many level deserts. The soil however is for the most part fertile, the northern parts producing wheat and rich pasture, the middle and southern abundance of rice. Beside the grand stream of the Danube many large and beautiful rivers intersect these provinces, and the numerous gulfs of the Archipelago and Mediterranean diversify and enrich the country. Next to the Danube perhaps, though far inferior, is the Maritz, or ancient Hebrus, which, rising in the ancient Hæmus, runs toward the E. and S., till, after a course of 250 miles, it falls into the Archipelago. The Vardari, the ancient Axios, rising in mount Scardus, a western branch of the same chain, pursues a S. E. course for above 200 miles, and then falls into the gulf of Salonica.

Walachia and Bessarabia contain some lakes of considerable extent, as those around Ismail, and that to the east of Surza, which communicates with the Danube, if it do not form a part of it. Nor are Albania and the southern provinces destitute of collections of inland waters, though they are of less importance.

The southern slopes of the hills in Moldavia and Walachia are frequently appropriated to the vine, the produce of which, though not managed with much care, forms an article of exportation to Russia. It is a light wine, and to increase it's strength it is common, to expose the casks containing it to the open air when the cold weather sets in. Thus in a few nights the wine is encircled with a thick crust of ice, through which a hole is bored with a red hot iron, and the liquor is drawn off clear and strong. The wheat is excellent, and commonly harvested in June. Indian corn is much cultivated. The woods abound with useful timber; and there are many plantations of mulberry trees for the purpose of feeding silk-worms.

Among the fruit trees the apple is the most common, and there is one variety, that appears natural to the climate. It bears without culture a fruit called *domniasca*, which is perhaps the finest in Europe, both for size, odour, and flavour. It has been supposed, that the crab is the original stock, whence all the varieties that spread our tables, and gratify our palates, have sprung; and that these have attained their increase of size, and excellence of flavour, solely from the art of horticulture: but is it not more probable, that the *domniasca* is entitled to a

share in their genealogy, if it be not the parent of them all? The pear, the plum, the cherry, the service, the walnut come to great perfection with little culture; but the climate is unfavourable to the growth of the olive and the fig.

The effect of subjugation to a foreign power and despotic government is very conspicuous in the people of this country. The Dacians were a brave and warlike race; but these, their descendants, submit to the grossest ill-treatment without resistance, taking blows from any stranger as patiently as an awkward recruit from the cane of his corporal. A trifling present however will obtain from them the most cheerful and ready services. Their appearance in their summer dress is precisely that of the ancient Dacians, as represented on Trajan's column. A savage figure habited in a shirt of coarse linen girt round the waist, and a pair of long drawers; a hatchet hanging at the girdle; a sheepskin thrown over the left shoulder and fastened on the breast; and sandals of undressed leather on the feet. The peasants are called *rumuns*, or romans, now a term of reproach, by which they are distinguished from the boyars, or nobles. Their language is a corruption of the latin, somewhat resembling the italian, but more debased by barbarian mixture. The boyars of the most ancient families assert, that they are the descendants of the Slavi, and a distinct race from the people, who have sprung from the alliances of the Romans with the original Dacians.

SICILY AND THE LIPARI ISLANDS.

Sicily is the largest island in the Mediterranean sea, Sardinia excepted. It is about 170 miles in length, and near 120 broad at one end; it being of a triangular shape, whence it was anciently termed Trinacria, and sometimes Triquetra. It's present name appears to be derived from the Siculi, the ancient inhabitants of Ausonia in Italy, who, driven from their native country by the Opici, took shelter in this island. These, as their numbers increased, not content with the land ceded to them on their arrival by the Sicani, the former possessors of the country, made war upon their hosts, and drove them into a corner of the island. The Cyclops and Lestrigons are said to have inhabited the vicinity of mount Aetna, before the Sicani, from whom the island was called Sicania, came

into this country from Spain: but of these we know nothing but what is related by the ancient poets.

About three centuries after the Siculi had taken possession of the island, the Greeks began to establish colonies on it, and built many cities in various parts. The first of these were a body of Chalcidians from Eubœa, headed by Thucles, who built Naxus, and erected without the city an altar to Apollo, that acquired high repute for it's oracles. The foundations of Syracuse were laid by Archias the Corinthian, one of the descendants of Hercules, about the year 732 B. C.

The Greeks in their turn found competitors for this fertile island in the Carthaginians, who at various times sent large bodies of forces to establish themselves there; and about two centuries after the building of Syracuse they were in possession of all the western part, the eastern being inhabited by the Greeks, while the Siculi were confined to the centre of the island.

The Carthaginians found a vigorous opponent to their project of enslaving all Sicily in Gelo, who had been elected prince of Syracuse on account of his virtues. At his death his brother Hiero was chosen to succeed him, the people expecting in him similar qualities, on account of his consanguinity with their deceased chief. In this they were greatly deceived; for, relying on the reputation of his late brother, he began his reign with great tyranny. Made sensible of his error, however, and possessing sufficient wisdom to profit by his experience, he adopted more equitable measures.

At his death the Syracusans would not again place their liberties at the mercy of a master, and retained their freedom for sixty years. But their peace was disturbed by the Carthaginians, who plundered Agrigentum, and threatened the rest of the Grecian states; though at length they made a treaty of peace with Syracuse: as well as by the Athenians, who made a more serious attack on them. These, under pretence of supporting their allies, the people of Segesta, but in reality from a greediness of dominion, invested Syracuse with a formidable armament both by sea and land under the command of Nicias: but from disagreements among the Athenian commanders, ill conducted attacks, and inadequate supplies, their forces were all destroyed or made captive.

At length Dionysius acquired the chief command against the Carthaginians, and, in order to gain the soldiery, doubled their pay. He

next pretended, that his life was in danger, and thus obtained an armed guard. After these preliminaries he assumed the title of king; and though he exercised his illegal power in a tyrannical manner, he not only maintained himself on the throne, but transmitted his sceptre to his son. The younger Dionysius was less successful. He recovered the throne, indeed, after having been once compelled to relinquish it: but he was finally expelled from Sicily by Timoleon, and died in exile at Corinth.

The Syracusans however did not long preserve their freedom; Agathocles, a more inhuman tyrant than any of his predecessors, usurping the throne. In a war with the Carthaginians he was reduced to the utmost extremity, his troops being driven from post to post, till at length he was shut up in his capital. On this, as a last resource, he embarked with the flower of his troops, leaving the rest to defend Syracuse, and sailed to Africa, where he ravaged the territory of the Carthaginians with fire and sword. An army of courageous patriots might now have sealed the fate of Carthage, but these were ungovernable assassins. Riot, discord, and murder pervaded the victorious camp; and the tyrant, after seeing his children and friends slaughtered before his face, escaped back to Sicily, where he met a death as tragical as his crimes deserved.

Anarchy now raged throughout the island, and the various factions called in the assistance of different foreign powers. The chief of these was Pyrrhus, king of Epirus, who reduced them all to some degree of order and obedience; but from an ally he soon became the tyrant of the country, over which he ruled with despotic sway, till the Sicilians assumed courage to expel him from the island.

Meantime the Mamertini, a band of mercenaries, introduced by Agathocles, being refused their claim to vote at the election of magistrates for Syracuse, endeavoured to acquire this privilege by force of arms; but were defeated, and ordered out of the island. On their way the inhabitants of Messina received them with great hospitality, which the miscreants repaid with the basest treachery. They conspired against their hosts, murdered all the males in the city, obliged the females to become their wives, and established themselves in the place, to which they gave the name of Mamertina. These, though defeated by Pyrrhus, still maintained their footing in the island; and Hiero the 2d found it

necessary to form a league with the Carthaginians for their extermination. On this the Mamertini implored the assistance of the Romans, who, tempted by the prospect of extending their arms beyond the limits of Italy, crossed the strait of Messina, defeated the Carthaginians, and humbled Hiero into an ally of the republic.

This gave rise to the first Punic war, which was carried on for many years in Sicily with various success. Hamilcar, of the family of Barcas, long maintained the conflict at the head of the Carthaginians; till the repeated overthrows of his colleagues, and various disappointments, induced him to advise the government of Carthage to relinquish Sicily as the price of peace.

At this time a kind of telegraphic communication was established between Carthage and it's Sicilian possessions. Fires kindled on the promontory of Lilybæum were descried on the Hermæan promontory in Africa, whence similar fires could easily be seen at Carthage; and intelligence, that the required succours had sailed from the port of Carthage, was as quickly transmitted from the Hermæan promontory to Sicily by the same means.

Hiero at this period retained the friendship of both parties, and thus preserved his portion of Sicily in tranquillity. But his grandson, Hieronymus, contracting a fresh alliance with Carthage, soon fell a victim to the troubles excited by his tyranny and cruelty. Once more, and for the last time, the Syracusans found themselves in possession of independence; for when the affairs of Hannibal in Italy had begun to decline, through want of assistance from party jealousy at Carthage, the Roman consul Marcellus invaded Sicily, and laid siege to Syracuse.

Never perhaps did any event more conspicuously show what may be effected by genius and science. The engines invented by Archimedes on this occasion for a long time baffled all the attempts of a formidable fleet and army. A fleet of sixty quinqueremes, beside a much greater number of smaller vessels, advanced to the assault, their decks covered with soldiers armed with slings, bows, and darts, to drive the Syracusans from their ramparts, which on one side were washed by the sea. In the midst of these approached a machine, on which the Roman consul placed still more dependence. Eight galleys, joined together side by side, supported on massy posts a platform, that overtopped the highest towers of the walls, and was surrounded by a parapet. As it

advanced a huge stone was discharged at it by Archimedes, then a second, and immediately a third; all which falling on it with a vast crash, the supports gave way, the galleys parted, and this machine, erected with much trouble and expense, was battered to pieces. Meantime other engines showered on the ships such volleys of stones, and beams pointed with iron, that the Roman fleet retired in confusion. On the land side they had no better success, similar engines scattering destruction through their ranks as they approached.

In another attack the Romans contrived to get close under the walls before daybreak, hoping thus to avoid the destructive engines of Archimedes. But in this they were disappointed. They were not only overwhelmed with stones and darts as before, but powerful levers with iron hooks laid hold of the prows of their vessels, and, raising them up, immersed the poop, and then let them fall, so that they sunk; or even lifted the smaller vessels entirely out of the water, and then dashed them to pieces. Archimedes also contrived a burning mirror, by means of which he fired their ships.

The Romans were so repeatedly foiled in their attacks, that at length they converted the siege into a blockade. A body of Carthaginians under Hippocrates and Himilco, with many Sicilians, came to the assistance of the Syracusans: but the plague broke out among them, on which the Sicilians dispersed, and all the Carthaginians, with their two generals, perished.

Still it was through treachery alone, that Marcellus made himself at last master of the city; when Archimedes was slain, while solving a problem, by a Roman soldier.

From this time Sicily remained a province of the Romans, suffering repeatedly from the tyranny and rapacity of its governors, but almost a stranger to war, till in the decline of the Roman empire the northern nations ravaged its coasts; and in the eighth century the Saracens began to disturb its tranquillity. In 827 they availed themselves of the dissensions among the Sicilians to subdue the country, and for two hundred years it was under the dominion of the crescent. In 1038 George Maniaces was sent by the Greek emperor with a great army to attack Sicily. This he did with considerable success, owing chiefly to the valour of some Norman mercenaries. But his ingratitude to these troops induced them to leave him and invade Italy, after which the

Mohammedans drove the Greeks out of the island. The Normans having established themselves on the continent, again invaded Sicily; and, after a ten years war, made themselves master of the island, of which Roger Guiscard, one of their leaders, assumed the title of great earl. The younger son of a private gentleman, he governed a nation of strangers with vigour and justice, and transmitted his possessions undisputed to his posterity. The second son, who succeeded to the earldom after the death of the elder, obtained Naples likewise in right of his uncle, and assumed the title of king.

The Norman line continued to reign, till their kingdom was subdued by Henry VI, emperor of Germany. After various internal contests Charles of Anjou became king of Sicily in 1266. In 1282 the tyranny and oppressions of the French induced the Sicilians to rise, and 8000 are said to have been massacred. Immediately on this event, known by the name of the Sicilian vespers, Peter of Arragon was invited to the throne, which he accepted: but Charles of Anjou still retained his Neapolitan territories.

Sicily continued to be governed by it's own kings till the beginning of the sixteenth century. At the peace of Utrecht it was ceded to Victor, duke of Savoy, who was soon after forced by the emperor Charles VI to relinquish it for Sardinia. The Spaniards afterward recovered Sicily from the Germans; and since the beginning of the eighteenth century it has continued under the government of a son of the king of Spain.

Though Sicily is in a warm climate, the air is healthful, being refreshed with seabreezes on every side. It was always remarkable for it's fertility, constantly supplying Rome and Carthage with corn, and frequently other countries on the Mediterranean. It's productions still maintain great repute; and among them is the sugar-cane, which grows native here, as well as in the West Indies; but it's produce, though a more powerful sweet, is inferior in flavour to that of the American cane.

On the north of Sicily is an assemblage of small islands, known by the name of Lipari, by which the largest of them is designated, as is likewise it's capital. The names of the others are Volcano, Volcanello, which is now joined to it by the lava and ashes that have filled up the strait formerly between them, Stromboli, Panaria, Basiluzzo, Liscabianca, Datoli, Salina, Felicuda, and Alicuda. They stretch chiefly in a line from east to west, Stromboli being at the eastern extremity, and Alicuda

at the western; Lipari is nearly in the centre; and Volcano is the southernmost of the group.

These were called by the ancients the *Æolian* islands, and the winds were supposed to be kept imprisoned in their caverns by the god *Æolus*, who held here his court. According to Pliny however they derived this name from a king *Æolus*, who reigned here at the time of the Trojan war. From their fiery eruptions the Romans gave them likewise the appropriate name of *Vulcaniæ*, as the Greeks did of *Hephæstides*. In the time of Strabo they were called, as now, the Lipari islands.

The modern Stromboli was the Strongyle of the ancients; Panaria, their *Euonymos*; Liscabianca, Liscanera; Salina, Didyme; Felicuda, Phœnicusa; Alicuda, Ericusa; Lipari, Lipara; and Volcano, Hiera.

All these islands are evidently of volcanic origin; and were probably in very remote times raised up from the bottom of the sea by the efforts of that vast bed of subterranean combustion, of which Etna, Volcano, and Vesuvius, are still the constant or occasional vents.

Of the islands above enumerated most are inhabited, though some very scantily; and others have been inhabited formerly, that are now desert. And beside these there are several of little extent, that are merely barren rocks.

The city of Lipari is in the eastern part of the island of that name, and on the summit of an adjacent rock, accessible only at one place, stand the castle and cathedral. Here too the ancients had erected the temple of their tutelary deity, as well as their citadel. Considerable portions of the ancient walls are still standing in different places, the structure of which is Grecian. They are composed of massy stones well cut, the courses being three feet high.

In the city there are convents for monks, but no nunneries. Women however, who wish to embrace a life of religious celibacy, are allowed, with the concurrence of their confessors, to vow perpetual virginity, and assume an appropriate dress; but they still continue to live with their parents, and mix in society like other women. Indeed under the sanction of this vow and this dress they are allowed liberties, which other women dare not venture to take; and hence the tongue of scandal does not scruple to affirm, that many take the vow to enjoy greater freedom.

TURKEY IN ASIA.

THE history of the establishment of the Turks in Europe, and an account of their possessions in that quarter of the globe, having already been given, we shall next take a view of the territories, that own their dominion in Asia. Skirted on the west by the seas, that separate it from Europe, it occupies the whole of the eastern coast of the Mediterranean, but here is of no great breadth, being bounded by the deserts of Arabia: including the whole of Asia Minor, it extends from the Archipelago and the Euxine to the confines of Persia: on the north it is divided from the Russian dominions by the river Cuban and the chain of mount Caucasus; and on the south it stretches down to the junction of the Tigris and Euphrates. Thus it reaches near 1100 miles from north to south, and not much less from east to west; but it's figure is so irregular, that it is computed to contain not more than 470400 square miles. This however is above four times as much as Great Britain and Ireland together; though it's population is estimated only at ten millions, or not quite two thirds that of the United Kingdom.

The most prominent features of the history of this country are exhibited to us in those of Armenia and Syria. Armenia was a kingdom in very remote times, but was soon split into several petty kingdoms. These were rendered tributary to the Medes by Astyages. As a part of the Persian empire this country was subdued by Alexander, and remained subject to the Macedonians till the time of Antiochus the Great. During the minority of this prince, two of it's governors, Artaxias and Zadriades, united their forces; seized on some neighbouring provinces, which they added to their own; and thus formed two new kingdoms, those of Armenia Major and Armenia Minor. An alliance with the Romans, the common resource of revolvers in those ages, enabled them to frustrate the subsequent endeavours of Antiochus; and, at the death of Artaxias, his son succeeded to the throne of Armenia

Major. After some time the Armenians were involved in a war with the Parthians, which they carried on without success; and were obliged to deliver up Tigranes, the eldest son of their king, as a hostage for their preserving the conditions, on which they were granted a peace.

This son, however, was restored to his kingdom on the death of his father. He afterward married the daughter of Mithridates Eupator, and formed an alliance with that king against the Romans. He then invaded Cappadocia, and took possession of it, but surrendered it to Ariarathes, the son of Mithridates. Having been chosen king of Syria, he invaded Armenia Minor, which he reduced to his obedience; and engaged in several other successful expeditions, by which he enlarged the boundaries of his kingdom. At length he was defeated in a bloody battle by Lucullus, the Roman general, near Tigranocerta. Of this strong town, seated on an eminence near the confines of Assyria, Lucullus soon after made himself master, with the vast treasures deposited there, as in a place of security. A second defeat obliged Tigranes to take refuge in the remotest part of his dominions: but a mutiny of the Roman soldiers under Lucullus, and a disagreement between him and Pompey, who succeeded him in the command, having encouraged Tigranes and Mithridates to collect their scattered forces, they recovered Armenia, Cappadocia, and a great part of Pontus.

At this juncture the son of Tigranes revolted from his father, joined the Romans, and led Pompey into the heart of Armenia. On this Tigranes surrendered himself into the hands of Pompey, and appealed to him for justice against his son. As the Romans were fond of a show of equity, when they conceived it compatible with their own interests, Pompey restored the kingdom of Armenia to Tigranes, with the greater part of Mesopotamia; imposing on him however a fine of 6000 talents. Tigranes, being put in possession of his kingdom, ceded to the Romans, it is said voluntarily, Cappadocia, Cilicia, Syria, and the part of Phenicia he possessed, reserving to himself only his paternal kingdom.

His successor, Artuases, was put to death by order of Mark Antony, who conferred the kingdom of Armenia on Alexander, his son by Cleopatra. Artaxias, however, the eldest son of Artuases, was proclaimed king by the Armenians; but he was soon obliged by the Romans to abandon his kingdom, and flee into Parthia, where he was put to death.

Tiberius, being sent by Augustus to settle the affairs of the East,

bestowed the kingdom of Armenia on Tigranes, the younger brother of Artaxias. But he did not reign long, before Tiberius ordered him to be put to death likewise.

Augustus then placed on the throne Artuasdes, who is supposed to have been the son of Artaxias; but the Armenians expelled him, and called in the assistance of Phraates, king of Parthia, preferring his yoke to that of the Romans. Phraates however retired at the approach of the Roman army, and Artuasdes was restored to the throne.

After a succession of several kings, generally holding the crown as vassals of the Roman empire, but occasionally under subjection to the Parthians, Trajan reduced this ancient kingdom to the state of a province. Soon after this it recovered its rank, and was governed by it's own kings in the reign of Constantine the Great and his successor, to whom they were feudatories.

In the fourth century the Romans renounced all connection with this kingdom, abandoning it to Sapor, king of Persia, who again reduced it to the state of a province. In the year 687 it was subdued by the Saracens, who held it till they were expelled by the irruption of the Turks. These however, by turning their arms against Persia and other eastern countries, gave the Armenians an opportunity of throwing off the yoke, and of choosing kings for themselves, till the country was subdued by Occadan, son of Zingis.

After this conquest Armenia had again kings of it's own, as Leo, having been driven from his throne by the Turks, came into England in the reign of Richard, to solicit aid against them: but in the year 1472, Uffan Cassanes, king of Armenia, succeeding to the crown of Persia, governed his former kingdom as a province. In this state it continued till Selim II, in the year 1522, conquered it from the Persians, and made it a province of the Turkish empire, which it has continued ever since under the name of Turcomania.

The fate of Armenia Minor generally followed that of Armenia Major. Aristobulus, the great grandson of Herod, was made king of this country by Nero. At his death he was succeeded by his kinsman Tigranes, who dying without issue, Vespasian made it a province of the Roman empire. On the decline of the power of the eastern emperors it was subdued by the Persians, and from them it was ultimately conquered by the Turks.

Syria appears to have been anciently called *Aram*, after the youngest son of *Shem*. When it changed its name to *Syria*; and when, from several petty states, it became one kingdom, is not known. It was at length swallowed up in the great Assyrian monarchy, but after the death of *Alexander* it began to make a conspicuous figure in history. Under *Seleucus*, one of the generals of that conqueror, its first king, it was not confined to the present *Syria*; but extended from the Mediterranean to the *Indus*.

Of all the generals of *Alexander*, *Eumenes* alone adhered with fidelity to the interests of the heirs of the Macedonian hero. *Antigonus* having openly seized for himself the provinces of which he was governor, *Eumenes* requested the aid of *Seleucus*, whom *Alexander* had made governor of *Babylon*, against the revolter. Far from complying with his request, *Seleucus* followed the general example; and attempted to destroy *Eumenes* with his whole army, by cutting the banks of the *Euphrates*, and inundating the plain on which he was encamped. From this imminent peril *Eumenes* extricated his troops without loss of a man; and *Seleucus*, being equally unsuccessful in an attempt he made to seduce his soldiers from their allegiance, entered into a truce with him, and allowed him a passage through his province.

In the mean time he sent advice to *Antigonus*, that he might attack him before he could be joined by any other forces. This *Antigonus* did: but, having defeated *Eumenes* through treachery, he repaired to *Babylon*; where, after he and his whole army had been feasted by *Seleucus*, he demanded of the traitor an account of the revenues of his province. This he did not choose to give; and, as he was then too weak to cope with *Antigonus*, he fled into *Egypt*.

Demetrius, the son of *Antigonus*, having been defeated by *Ptolemy* at *Gaza*, *Seleucus* began to entertain hopes of recovering the province he had lost; and had the hardihood to set out with a thousand foot, and two hundred horse, with which he was furnished by *Ptolemy*, for the recovery of *Babylon*. At *Carrhæ*, in *Mesopotamia*, he prevailed with the Macedonian garrison to revolt from *Antigonus*, and join him; and with this reinforcement he entered the territories of *Babylon*, where those who had formerly been under his command readily flocked to his standard, encouraged by his lenity, and detesting *Antigonus* for the severity, with which he had treated them. When he approached the city of *Babylon*,

the few who adhered to Antigonus retired into the citadel, where they soon found themselves obliged to surrender. Thus Seleucus recovered his children, friends, and domestics, who had been kept prisoners in this fortress ever since his flight.

Aware that he should not long remain in quiet possession of this great city, he prepared to defend himself with vigour. Nicanor, governor of Media, in hopes of crushing him before he had acquired too great strength, marched against him with ten thousand foot and seven thousand horse: but Seleucus, with only three thousand foot and four hundred horse, contrived to draw him into an ambush, and cut to pieces almost the whole of his army. They that escaped the slaughter willingly joined the forces of the conqueror.

All Media and Susiana immediately submitted to him on the news of this victory. At this, Antigonus, taking alarm, sent his son Demetrius with an army of five thousand Macedonian foot, ten thousand mercenaries, and four thousand horse, to recover these territories. He proceeded against Babylon, left in the care of Patrocles by Seleucus, who was then in Media. Patrocles, aware that it would be in vain for him to attempt the defence of so large a place with his small force against an army so superior, obliged all the inhabitants to leave it, and disperse themselves over the neighbouring country; while he, with his troops, retired into two forts, which he thought they were capable of defending. When Demetrius arrived, he was surprised to find the stillness of death throughout the streets of Babylon: the city was completely deserted. Immediately attacking the forts, one of them was soon reduced: but the other was so ably maintained, that Demetrius found the time allowed him by his father for the conquest expired, and marched away, leaving five thousand foot and one thousand horse under the command of Archelaus, to carry on the siege. Suffering his soldiers to live at discretion as they proceeded through the country, the Babylonians were so much embittered against them, that they ever after remained firmly attached to Seleucus. The fortress held out till Seleucus returned, who immediately raised the siege, recovered the castle garrisoned by the forces of Antigonus, and finally established his authority in Babylon.

This being effected he returned into Media, where he defeated Nicanor, the general of Antigonus, and slew him with his own hand. Having thus confirmed himself in the possession of Media, he reduced

all Persia, Bactria, and Hyrcania, subjecting to his new empire all the country, that had been conquered by the Greeks on the west of the Indus, and taking the title of king of Babylon and Media.

Not satisfied with this, he crossed the Indus, in order to subjugate anew the countries beyond it, which had owned the sway of Alexander: for while the generals of the Macedonian conqueror had been warring with his family, and with one another, Sandracottus, a native of India, had roused his countrymen to assert their rights, and drive out the Greeks.

Seleucus had not marched far into the country, before he found himself opposed by an army of six hundred thousand men, prepared to defend their liberty, and furnished with a prodigious number of elephants. Fearful of the event, he offered Sandracottus to leave him in quiet possession of his crown, if he would furnish him with five hundred of his elephants. To this Sandracottus assented; and Seleucus, strengthened by this accession to his force, which he seemed determined to employ somewhere, marched back into the west against Antigonus. Having formed a junction with Lysimachus and Ptolemy, the adverse forces met at Ipsus, in Phrygia, where a bloody battle ensued, in which Antigonus fell, and his forces were totally defeated.

After this victory Seleucus marched into upper Syria, which he reduced entirely. Here he founded the city of Antioch, on the river Orontes, and built several other cities.

Though these would appear to have been the occupations of peace; and his marriage with Stratonice was intended to strengthen the alliance, into which he had just entered with Demetrius; he assisted Lysimachus and Ptolemy in depriving his father-in-law of the best part of his dominions.

When Demetrius was thus reduced so low, that Seleucus was no longer under any apprehensions from him, he entered into a war with Lysimachus, with whom he had hitherto lived in strict friendship. Neither this friendship, their former fellowship in arms, nor the reflexion, that of the thirty six generals left by Alexander they alone survived, could prevent these two warriors, each upwards of seventy years old, from turning their arms against each other. They met at Curopedion, in Phrygia, where an obstinate engagement took place. The victory was long doubtful, till Lysimachus was run through with a spear, on which his

troops fled. The possession of all the provinces before subject to Lysimachus, which immediately followed, was not so gratifying to Seleucus as the death of his competitor, which left him the last of Alexander's generals, and, as he styled himself the conqueror of conquerors. But his triumph was of short duration; for, seven months after, as he was marching toward Macedonia, to take possession of that kingdom, he was assassinated by Ptolemy Ceraunus, the eldest son of Ptolemy Soter, who, having been disinherited for his vices by his father, had found an asylum with Seleucus, and received many favours from his hands.

Seleucus was succeeded by his son, Antiochus Soter, who reigned nineteen years. Having resigned to Antigonus Gonatus all pretensions to the crown of Macedonia, he made war on Eumenes, king of Pergamus, but was defeated by him and obliged to relinquish part of his dominions in Asia Minor.

At his death, in the year 261 B. C., his son, Antiochus Theos, succeeded to the remainder of his dominions. While he was engaged in a war with Ptolemy Philadelphus, king of Egypt, the Parthians and Bactrians resumed their independence, and could not be subjugated by any of his successors. On the revolt of these nations, he made peace with Ptolemy, and, having divorced his wife Laodice, married Berenice, Ptolemy's daughter, as a guarantee of the peace concluded between them. No sooner was Ptolemy dead, however, than Antiochus divorced Berenice, and took back Laodice; who, that she might not be repudiated a second time, put an end to his life by poison, after he had reigned fifteen years.

Though her son, Seleucus Callinicus, was thus raised to the throne, Laodice did not think herself safe, as long as Berenice was alive. Accordingly she began to concert measures for the destruction of Berenice and a son she had by Antiochus. Berenice having fled with her son to Daphne, and there taken refuge in an asylum built by Seleucus Nicator, the sons of Seleucus Callinicus laid close siege to the place. The cities of Asia immediately formed a confederacy in her favour; and her brother, the king of Egypt, hastened to her relief with a large army; but before either of these could come to her assistance, she and her son were murdered, with all the Egyptians that attended them.

But though Ptolemy was too late to save his sister, he resolved to take vengeance on her assassins. Joined by the forces of the confe-

deracy, he carried every thing before him, made himself master of all Syria and Cilicia, and put Laodice to death. Having passed the Euphrates, he subdued all the country as far as Babylon and the Tigris, and would probably have conquered the whole of the Syrian empire, had not seditions rising in Egypt obliged him to return home.

On Ptolemy's return to Egypt, Seleucus attempted to recover what he had lost: but a violent storm having destroyed his fleet, and his forces being defeated by land, he concluded a truce with Ptolemy for ten years. He then turned his arms against Arsaces, the Parthian monarch, who had now established himself firmly on the throne, and gave rise to the dynasty of the Arsacidæ. In a battle, that proved decisive, Seleucus was completely defeated, taken prisoner, and died a captive four years after. The Parthians long celebrated the anniversary of this victory as the day of the establishment of their independance.

Seleucus Callinicus was succeeded by his eldest son, Seleucus Ceraunus, a weak prince, who reigned only one year, before he was poisoned by two of his officers. On his death, his brother Antiochus, afterward surnamed the Great, ascended the throne in the year 225 B. C.

The youth of Antiochus tempted two of his generals, Alexander, governor of Persia, and Molo, governor of Media, to revolt against his authority: though it is said, that their dread of the cruelty of Hermias, the king's prime minister, was their original inducement. They had hoped, that Achæus, the governor of the provinces of Asia Minor, would have joined them; but in this they were disappointed. Epigenes, the commander of the troops about the king's person, advised him to march against the rebels without delay: but Hermias, who had purposes of his own to answer, accused him of a treacherous design, to betray the king into the hands of his enemies. Having his mind thus poisoned with unjust suspicions, Antiochus sent two of his generals into the East, while he undertook an expedition against Ptolemy Philopator, to recover Cœlosyria. He gained at first several advantages, but being defeated in the decisive battle of Raphia, he was obliged to abandon his conquests, and retire with the remains of his shattered army to Antioch. The result was a negociation for peace, which he obtained on condition of surrendering to Ptolemy the whole of Cœlosyria and Palestine.

Antiochus then proceeded against Achæus, whom the machinations of Hermias had driven into revolt. Achæus, being obliged to quit the

field, shut himself up in the castle of Sardis; but was at length betrayed by two Cretans, and delivered up to the king, who put him to death, and thus terminated the war in Asia Minor. He then attempted the recovery of the provinces in the East, that had shaken off the Syrian yoke. Media he did regain; but finding in Arsaces a formidable enemy, he concluded a treaty with him, by which it was agreed, that Arsaces should retain possession of Parthia and Hyrcania, on condition of assisting Antiochus to recover the other provinces, that had revolted. In like manner he concluded a peace with Euthydemus, king of Bactria, who sent his son to Antiochus, to confirm the treaty. The person and manners of this youth pleased the king of Syria so much, that he gave him one of his daughters in marriage. After this pacification Antiochus crossed Mount Caucasus, and entered India, where he renewed his alliance with Sophagasenus, king of that country; and having marched through Arachosia, Drangiana, and Carmania, he returned by way of Persia, Babylonia, and Mesopotamia, to Antioch, after an absence of seven years on a successful expedition, in which he acquired the surname of Great.

In the year 204 B. C. Antiochus concluded a treaty with Philip king of Macedon for partitioning the dominions of Ptolemy Epiphanes, who had succeeded to the throne of his father Philopater at the age of five years. Philip was to have Egypt, with Caria, Lybia, and Cyrene. The rest was to fall to the share of Antiochus, who immediately marched into Cœlosyria and Palestine, and soon made himself master of them.

Alarmed at the danger threatening the infant king from two such powerful enemies, his guardians applied for succour to the Romans; whose fame was then preeminent, Scipio having just concluded the second Punic war; and offered them the guardianship of the king, and the regency of the kingdom during his minority. The Romans did not hesitate to accept an offer, that promised them fresh enemies, and an extension of their conquests. Accordingly they sent an embassy to the confederated kings, enjoining them to desist from their enterprise, and restore the territories of a pupil of Rome; and Marcus Emilius Lepidus, one of the ambassadors, had no sooner delivered this message, than he repaired to Egypt, to regulate the affairs of the kingdom.

Aristomenes the Acarnanian, an old and experienced officer, being appointed by him to conduct the government, recruited his army as well

as he could, and sent Scopas into *Ætolia*, to raise auxiliaries. Having assembled six thousand of these, and being joined by the Egyptian army, Scopas soon reduced Judea, garrisoned the citadel of Jerusalem, and on the approach of winter returned to Alexandria laden with spoil.

Antiochus was at this time in Asia Minor; but being informed of what had passed in his absence, on the approach of spring he repaired to Palestine, encountered Scopas in a pitched battle, and defeated him with the loss of half his army. Scopas made good his retreat to Sidon, however, with about ten thousand men: but Antiochus following him closely, and investing the place, he was reduced to the necessity of surrendering at discretion. The inhabitants of Judea appear to have received Antiochus with great cordiality, as their deliverer out of the hands of the Egyptians, against whom the Jews had ever cherished an hereditary animosity; and on his approach to Jerusalem he was treated with the utmost respect and hospitality. In return for this Antiochus granted them many privileges and favours.

From Palestine Antiochus proceeded to Asia Minor; and as he sailed along the coasts of Cilicia, Pamphylia, Lycia, and Caria, many of the maritime cities of those provinces voluntarily submitted themselves to him. Thus he advanced till he came to Ephesus, of which place he made himself master, and there took up his winter quarters.

Smyrna, Lampsacus, and other Greek cities of Asia, which at that time enjoyed their liberty, now concurred in imploring the protection of the Romans; who at last suffered themselves to be prevailed on to interfere. Still the succours solicited by these cities were delayed, and much time was wasted in fruitless negotiation; though Antiochus did not remain idle, for he crossed the Hellespont, and seized all the Thracian Chersonese.

While affairs were in this state, in the year 195 B. C. Hannibal, whom the Carthaginians had agreed to deliver up to the Romans, sought the protection of Antiochus, and engaged him to make war against the Romans. With this view Antiochus endeavoured to strengthen himself by new alliances, giving his eldest daughter, Cleopatra, to Ptolemy, king of Egypt, and his second daughter, Antiochis, to Ariarathes, king of Cappadocia, to wife.

Hannibal exhorted Antiochus to send him immediately into Italy with an army: and when we consider, that he was the most consummate

general of his age, a sworn foe to the Romans from his infancy, and tutored by the experience not only of the victories he had achieved, but of the misfortunes he had sustained through treachery and party spirit at home, it seems strange, that Antiochus should have rejected his advice, and followed the counsels of others. Probably however, though the life of Hermias had paid the forfeit of his treachery, the ear of Antiochus was still open to the suggestions of some interested minister, so that he was deterred from adopting the only measure, that could have given him any probability of success. But sadly did he rue his having listened to the counsels of men, whose little minds sought only their own petty interests, and were unable to comprehend them in the general welfare of their sovereign and their country.

Passing over into Greece, he was made generalissimo of the Greek forces, but this he found little more than an empty name. Again Hannibal renewed his advice, and recommended him to use his utmost endeavours to gain Philip of Macedon; or, if he found this impracticable, to send his son Seleucus with an army into Macedonia, so as to prevent Philip from assisting the Romans. Instead of this he contented himself with falling on a body of five hundred Romans, without any declaration of war; and made Philip his enemy, by entertaining as a guest the regent of Athamania, who was a pretender to the crown of Macedon. Meantime he fell in love with a young woman of Chalcis, married her, and became so great a slave to his passion, as to neglect all his other affairs. His forces, following the example of their chief, gave themselves up to luxury and dissipation, and every trace of military discipline soon vanished.

Roused at length from his lethargy by a declaration of war against him at Rome, in the year 191 B. C., he set out for Ætolia, where he was led to expect great reinforcements. All the troops he could raise there, however, amounted but to four thousand men; and with these, added to the ten thousand foot and five hundred horse he brought with him, he had to oppose the Roman army, advancing against him in conjunction with the Macedonians. Thus circumstanced, he very prudently seized on the straits of Thermopylæ. But instead of defending this celebrated and important pass with vigour, he was the first to set his army the example of flight, and it was nearly destroyed in the battle or in the pursuit.

Thus disgraced he returned into Asia; but soon after fitted out a fleet of two hundred sail, with which he embarked for the Thracian Chersonese; fortifying the cities of Lysimachia, Sestos, and Abydos, with other places in that neighbourhood, to prevent the Romans from crossing the Hellespont. Meantime Polyxenidas, the Syrian admiral, sent intelligence to the king, that the Roman fleet had appeared off Delos; on which he was ordered to seek and engage it. He did so, and was defeated; forty of his ships being taken or sunk in the conflict. Soon after Polyxenidas destroyed the Rhodian fleet by stratagem, which was the last success obtained on the part of the Syrians. Antiochus sat down before Pergamus, but was obliged to raise the siege with loss. The Phenician fleet, commanded by Hannibal, was defeated by the Rhodians; and the Syrian fleet under Polyxenidas suffered another defeat from the Romans. At these events Antiochus was so much disheartened, that he abandoned the frontiers of his kingdom; and suffered Lysimachia and Abydos, the keys of Asia, to fall into the hands of the enemy without resistance.

Antiochus now sued for peace, but the conditions demanded by the Romans were so severe, that he refused to submit to them, and imprudently resolved to risk his all on a general battle. With about sixty thousand men he encamped near Magnesia at the foot of mount Sipylus, and surrounded himself with strong entrenchments. The Romans, with nearly thirty thousand, insulted him daily in his camp, and threatened to attack it, hoping thus to draw him out of his favourable situation. This at length succeeded; for the king, thinking it disgraceful longer to decline the combat with an enemy so much inferior in number, accepted the challenge, and drew out his troops for battle.

It is said, that in the battle, in the pursuit, and in the plunder of the camp, no less than fifty thousand foot and four thousand horse were slain on the part of the Syrians, and fifteen hundred made prisoners: while of the Roman army only three hundred foot and twenty-five horse were killed. Eumenes lost only fifteen of his men. No wonder therefore, that this victory, as the ancients tell us, seemed a prodigy to all nations both in the east and west. The Romans took fifteen elephants on this occasion, and the riches they found in the camp were immense.

From this calamitous field of battle Antiochus escaped to Sardis, with what he could collect of his scattered forces. Thence, after a little rest,

he marched to Apamea, to join his son Seleucus, who had fled thither. Scipio, who by this victory acquired the surname of Asiaticus, soon made himself master of all the neighbouring country. Deputies hastened to him from all parts with their submission. The adjacent city of Magnesia surrendered to the Romans of course; and the cities of Thyatira, Trallis, Magnesia in Caria, and even Ephesus declared for them; as did the whole country of Lydia. Sardis at once opened its gates to the consul, who marched to that city; but Antiochus had already departed thence.

Thither the king of Syria, despairing of being again able to make head against the enemy, sent his nephew Antipater, and Zeuxis, late governor of Lydia and Phrygia, to sue for peace. They were directed to make their application to Scipio Africanus, the brother of the consul, who was celebrated for his clemency; and who had before shown his gratitude to Antiochus, for returning him his son, who had been taken prisoner, without ransom.

The terms demanded by the Romans were, that Antiochus should relinquish all pretensions to any part of Europe, and confine his dominions to Asia on the other side Mount Taurus: that he should pay fifteen thousand Euboic talents, or near three millions sterling, for the expenses of the war; five hundred down, two thousand five hundred when the articles were ratified by the senate and people, and one thousand annually for twelve years: that he should satisfy the demands of Eumenes, king of Pergamus, paying four hundred talents owing him, beside what remained due for the corn his father had sent to the king of Syria: that he should deliver up to the Romans, Hannibal the Carthaginian, Thoas the Etolian, Mnesilochus the Acarnanian; and Philo and Eubulus, two Chalcidians, as the persons who had incited the present war: and that he should give twenty hostages, to be chosen by the Romans, his youngest son Antiochus being one, as pledges for his faithful performance of his engagements.

The ambassadors had been ordered to refuse no terms, consequently these were accepted; but the senate afterward made this modification in the last article, that all the hostages should be changed annually, except the son of the king, who was to remain at Rome as long as the republic should think fit.

The consul now divided his army into three bodies, which he placed in winter quarters; one at Magnesia, one at Trallis, and the third at

Ephesus, where he and his brother fixed their residence. Thither Antiochus sent the hostages he had promised, the Roman prisoners and deserters, and the strangers that had been demanded; except Hannibal, who had quitted the king's dominions immediately after his defeat; and Thoas, who, as soon as he heard a treaty was on foot, prudently withdrew into Ætolia.

Antiochus did not long survive this disaster, but the manner of his death is not certain. Jerom, on the authority of Strabo, says, that, having seized on the treasures in the temple of Jupiter Belus, in the province of Elemais, to assist him in making good his engagement with the Romans, he was slain in an insurrection of the people, instigated no doubt by the priests. Aurelius Victor relates, that, giving himself up to every kind of dissolute pleasure, he was killed at an entertainment by one of his guests, whom he had insulted. His death however happened in the year 187 B. C., in the thirty-seventh year of his reign, and fifty-second of his age. The prophecies of Daniel, from the 10th verse of the 11th chapter to the 45th, are supposed to relate to the actions of this king and his successors.

The glory of the Syrian monarchy had declined with Antiochus, and never revived. His eldest son Seleucus, having reigned eleven years, was poisoned by one Heliodorus, who usurped the crown. Antiochus Epiphanes, who had been detained at Rome as a hostage thirteen years, was at this time on his way home, being exchanged for Demetrius, his brother's son. Aided by Eumenes, king of Pergamus, and Attalus, the brother of Eumenes, he drove out the usurper, and ascended the throne. From his residence at Rome he appears to have derived little benefit, for his conduct was foolish and extravagant in an extreme degree; so that instead of Epiphanes, or the Illustrious, the title he had assumed on his accession, he was commonly called Epimanes, or the Madman. He had not been long seated on the throne, before the government of Egypt required from him the restoration of Coelosyria and Palestine. This involved him in a war with that country, during which the Jews were great sufferers.

A pretty general apostacy of the Jews appears to have taken place about this time. The priests quarrelled among themselves, robbed the temple of it's holy vessels, to purchase the high-priesthood of the king of Syria, and even renounced their religion for that of the Greeks. A

false rumour, that Antiochus had been slain at the siege of Alexandria, led many of the Jews to rejoice publicly at the death of one by whom their temple had been plundered and polluted. For this on his return he took ample vengeance, putting to death about forty thousand persons, and carrying off as many for slaves.

Antiochus had made three successful expeditions against the Egyptians, and was on his way for a fourth, when he was met by three deputies of the Romans, to whom Ptolemy Euergetes and his sister Cleopatra had applied for assistance. Antiochus desiring time to deliberate on his answer to the decree of the senate, enjoining both princes to suspend hostilities, under pain of forfeiting the friendship of Rome, Popilius, one of the deputies, drew a circle round the king with a rod, which he held in his hand, and insisted on a peremptory answer, before the king quitted the circle. After a few minutes hesitation, Antiochus declared his readiness to comply with the demand. Exasperated probably at this check, and his inability to revenge the insult, he repaired to Jerusalem, and with extreme cruelty compelled the Jews to violate the principles of their religion, and worship idols at the altars erected to them in the temple.

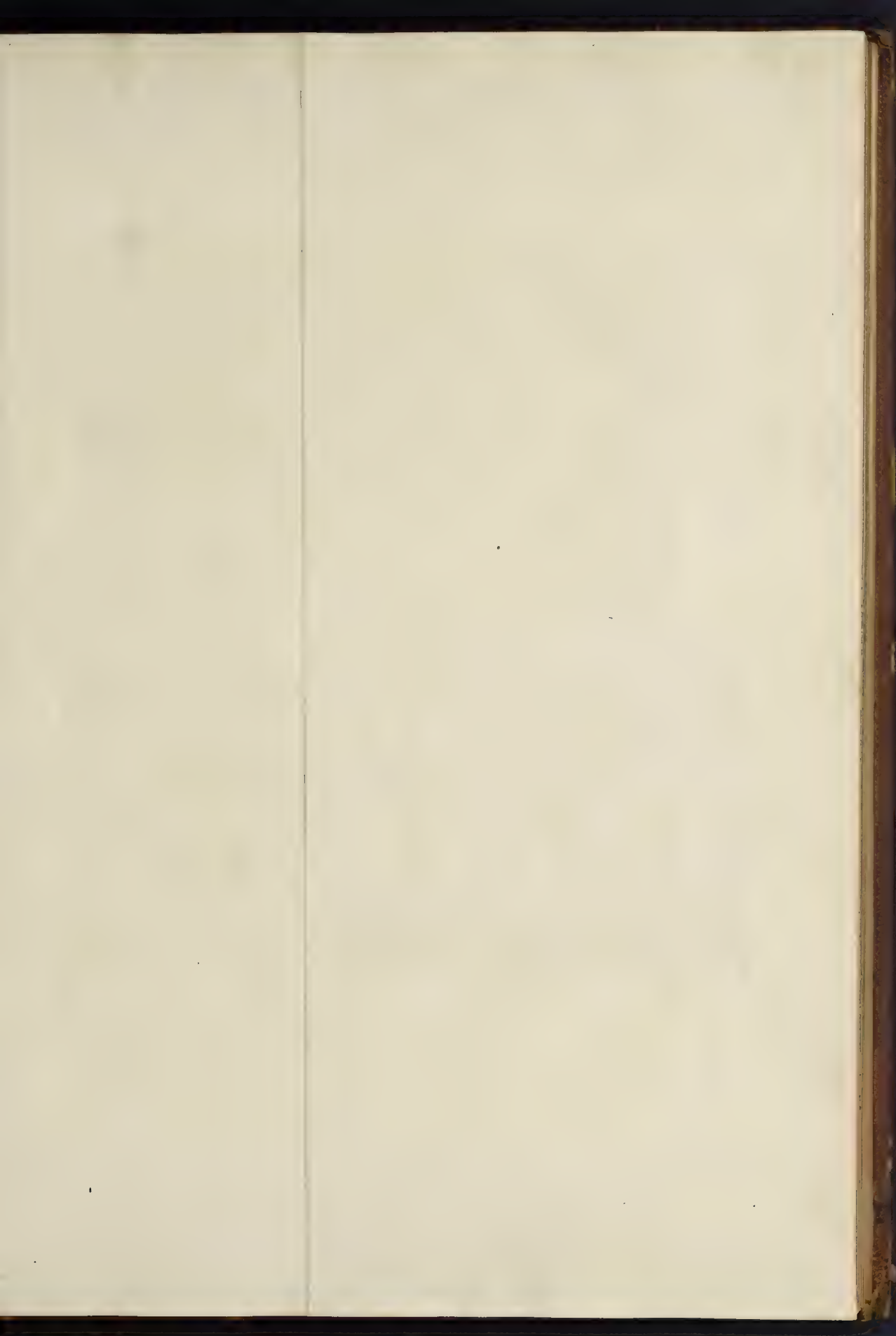
At length the Maccabees rose to vindicate the religion of their forefathers, and proceeded with such vigour and success, that Antiochus determined to march against them in person, swearing to exterminate the whole nation. But his threats were vain, for his progress was arrested by the hand of Death. A violent pain in his bowels seized him, which obliged him to halt at Tabæ, on the confines of Persia and Babylonia, where he died in the 12th year of his reign, and 39th of his age.

He was succeeded by his son, Antiochus Eupator, a child of nine years old, who was placed on the throne by Lysias; though the deceased monarch had appointed Philip, his prime minister, to be his son's guardian. Lysias proceeded with the army against the Jews, but was defeated by Judas Maccabæus. From another expedition against the Jews, and the siege of Jerusalem, Lysias was called off by the intelligence, that Philip had seized Antioch, and assumed the government. Him he defeated, and put to death: but Demetrius, the rightful heir to the throne, having escaped from the Romans, who had refused to set him at liberty, arriving

in Syria, both Lysias and Antiochus Eupator were delivered up to him by their army, and put to death.

Demetrius freed Babylonia from the tyrannical rule of two brothers, who had been set over them by Antiochus Epiphanes, and hence was surnamed Soter, or Saviour. He sent his armies against Jerusalem, to establish Alcimus in the high-priesthood; and in this contest Judas Maccabæus lost his life. It was not long, however, before he fell in battle himself against the kings of Egypt, Pergamus, and Cappadocia.

After a variety of usurpers and tyrants, the kingdom of Syria at length fell under the dominion of Tigranes, king of Armenia, in the year 83 B. C.; and on his overthrow by the Romans was made a province of that republic. From them it was taken by the Saracens in the reign of the khalif Omar, and has long remained a province of the Ottoman empire.





VIEW OF CONSTANTINOPLE

VIEW OF CONSTANTINOPLE.

THE metropolis of the Turkish empire, in the latitude of $41^{\circ} 10'$ N. and longitude of 29° E. from London, may vie in situation with any capital in the world. It owes its name to Constantine the Great, who in the year 330 transferred the seat of empire from Rome to this spot, the site of the ancient Byzantium. With abundance of materials near at hand in the marble quarries of Proconnessus, and the forests that skirted the Euxine sea, and having at his command numbers of labourers and mechanics, the city advanced with considerable rapidity; and to supply the want of artists, as well as the time requisite for the finishing of works of sculpture, the cities of Greece and Asia were robbed of their principal ornaments, to enrich this new capital. But it did not arise under fortunate auspices. The flourishing days of Greece and Rome had passed away, and the last great monarchy was verging to its downfall. In the introductory part of this work the calamities attendant on its subjugation by the Turks have been mentioned; and instead of rising like most other cities from a small beginning to a state of magnificence, this has rather declined than improved. It is true it still contains several public buildings not unworthy of notice; but for none of the fine arts have the Turks any taste, and the houses in general are as mean in appearance, as the streets are narrow. Its population appears according to the most probable estimates to be about 400000, of which 200000 are Turks, 100000 Greeks, and the rest Jews, Armenians, and strangers from various parts of Europe. The Seraglio, or palace of the Grand Signior, is supposed to contain 10000 inhabitants, and to occupy the whole of the ancient Byzantium. Constantinople has a spacious harbour capable of containing 1200 vessels, while the rapidity of the current through the narrow strait above it, and through the Dardanelles below, renders it not very easily assailable by a hostile fleet. Near the harbour is the suburb of Galata, chiefly inhabited by Greeks and foreigners; and beyond this is Pera, where the foreign ambassadors have their residence.

LA métropole de l'empire Turc, située dans la latitude de $41^{\circ} 10'$ N. et dans la longitude de 29° E. de Londres, ne le cède, pour la situation, à aucune capitale du monde. Elle doit son nom à Constantin le Grand, lequel, en 330, transféra le siège de l'empire, de Rome à cet endroit, l'assiette de l'ancien Byzance. Comme il trouva des matériaux en abondance, et à portée, dans les carrières de marbre de Proconnessus, ainsi que dans les forêts de la Mer Noire; et qu'il eut à ses ordres un grand nombre de laboureurs, et d'artistes; la ville s'accrut assez rapidement: et pour suppléer au défaut d'artistes, et du temps qu'il eût fallu pour achever les ouvrages de sculpture, les villes de Grece et d'Asie furent pillées de leurs meilleurs ornemens, pour enrichir cette capitale nouvelle. Mais, elle ne s'est pas levée sous d'heureux auspices. Les tems fleurissans de la Grèce, et de Rome étoient passés; et la dernière des grandes monarchies tendoit à sa chute. Dans la partie introductoire de cet ouvrage, on a fait mention des maux qu'elle subit, lorsqu'elle fut subjuguée par les Turcs; et au lieu de s'élever, comme la plupart des citées, d'un commencement médiocre à un état magnifique, celle-ci est plutôt déchuë, qu'améliorée. Elle contient, il est vrai, quelques bâtimens publics, qui méritent d'être vus: mais les Turcs n'ont point de gout pour aucun des beaux arts; et les maisons, en général, sont aussi mesquines, que les rues sont étroites. Selon les calculs les plus probables, le nombre des habitans peut monter à 400,000; dont 200,000 Turcs; 100,000 Grecs; et le restant est composé de Juifs, d'Arminiens, et d'étrangers de diverses parties de l'Europe.

Le Sérail, ou palais du Grand Signior renferme, à ce qu'on suppose, 10,000 personnes, et occupe tout l'emplacement de l'ancien Byzance. Il s'y trouve un havre spacieux, lequel peut contenir 1200 vaisseaux: tandis que la mer donne si rapidement par le petit détroit de dessus, et à travers les Dardanelles, qui sont dessous, qu'elle est d'une attaque difficile pour une flotte ennemie. Près du havre, se trouve le faubourg de Galata, habité, pour la plupart, par des Grecs, et des étrangers; au-delà, est le Pera, où les ambassadeurs étrangers tiennent leurs résidences.





MOSQUE OF SULTAN AHMED.

MOSQUE OF SULTAN ACHMET,

AT CONSTANTINOPLE.

THE Mosque of Sultan Achmet is situate in the ancient hippodrome, or circus, of which it occupies one side. It is considered as one of the finest of the royal mosques, and is remarkable in having been erected by Achmet, in contradiction to the laws of the empire, which forbade the Grand Signior to undertake works of this magnitude, unless he had previously wrested from the infidels some towns or provinces to defray the expense. This Achmet had not done; "never having," says Grelot, "been present at any combats but mock ones in his seraglio, for the exercise of his pages." Wishing, however, to immortalize his name by the erection of a magnificent mosque, notwithstanding the remonstrances of the mufti, sheiks, and doctors of the law, who represented it as criminal, he persisted in his undertaking, and completed the structure, which he called *IMANSIS GIAMISI*, i. e. the Temple of the Incredulous, from his disbelief in their denunciations. The body of the edifice is of a square form, covered with a dome, rather small in proportion to the whole building, which is much increased in bulk by four semidomes attached to the different sides, and a square tower at each angle. The whole is encompassed by six minarets, built of a hard white stone resembling marble, each containing a winding staircase, and different galleries of pierced work, whence the Turks are summoned to prayer. The entrance is through a spacious court, to which there is an ascent of thirteen steps at each gate; in the centre is a fountain of marble of an hexagonal form; and round the whole enclosure a cloister or peristyle, consisting of twenty-six arches, each of which has a cupola, supported by pillars of Egyptian granite, with capitals in the Turkish style.

The Hippodrome is 423 paces in length, and 113 in breadth; and is the only place preserved of the ancient city. The Turks appropriate it to its former use, and call it *Atmeidan*, which signifies a place for horses. It contains two obelisks of great antiquity, and the remains of the celebrated brazen serpent, supposed to have formerly supported the golden tripod consecrated to Apollo at Delphi. This curious pillar is about fourteen feet in height, and consists of the bodies of three serpents wreathed together. It was first mutilated by Mahomet II, who, considering it as possessed of talismanic properties, broke off one of the heads with his battle-axe when he entered the city, in revenge for the resistance he had met with. The remaining heads were broken off about a century ago. The principal obelisk is formed of one piece of granite, sixty feet in length, covered on each side with hieroglyphics. It contains on the pedestal inscriptions, signifying, that it was restored by Theodosius. The other is composed of many pieces; is at present much decayed; and is supposed to have been formerly covered with plates of metal.

LA Mosquée du Sultan Achmet est située dans l'Hippodrome ou Cirque, dont elle occupe un côté. On le regarde comme une des plus belles des mosquées royales, et elle est remarquable pour avoir été érigée par Achmet malgré les lois de l'empire, qui défendaient au Grand Seigneur d'entreprendre des ouvrages de cette grandeur, à moins qu'il n'eût auparavant enlevé aux infidèles quelques villes ou provinces pour subvenir aux frais, ce que ce Sultan n'avait pas fait: "n'ayant jamais," dit Grelot, "assisté à d'autres combats qu'à ceux qu'il faisait représenter dans son sérail par ses pages pour les exercer." Voulant cependant immortaliser son nom par la construction d'une mosquée magnifique, il persista dans son entreprise, malgré les remontrances du mufti, des cheiks, et des docteurs de la loi, qui la lui représentaient comme criminelle, et il acheva cet édifice qu'il appella *IMANSIS GIAMISI*, c'est à dire, le Temple de l'Incrédule, d'après son peu d'égard pour leurs oppositions. Le corps du bâtiment est de forme carrée, surmonté d'un dôme, trop petit en proportion de tout l'édifice dont la masse est fort augmentée par quatre semi-dômes attachés aux différents côtés, et une tour carrée à chaque angle. Le tout est entouré de six minarets, bâtis en pierre blanche et dure comme du marbre, ayant chacun un escalier tournant, et différentes galeries travaillées à jour, d'où l'on appelle les Turcs à la prière. On entre par une cour spacieuse, à laquelle il y a un peron de treize marches à chaque porte, et au centre une fontaine de marbre de forme hexagone. Autour de l'enceinte règne un cloître ou peristyle composé de vingt-six arches, dont chacune a une coupole soutenue par des colonnes de granit égyptien, avec des chapiteaux à-la-Turque.

L'Hippodrome a 423 pas de long, et 113 de large; c'est la seule place de l'ancienne ville qui soit conservée. Les Turcs l'ont rendue à sa première destination, et l'appellent *Atmeidan*, ce qui signifie un manège. Il renferme deux obélisques d'une grande antiquité, et les restes du fameux serpent d'airain, que l'on croit avoir autrefois servi de support au trépied d'or consacré à Apollon, dans le temple de Delphos. Ce pillier curieux a environ quatorze pieds de hauteur, et est formé de corps de trois serpents enlacés. Il fut d'abord mutilé par Mahomet II, qui lui supposant des vertus magiques brisa une des têtes avec sa hache, lorsqu'il entra dans la ville, pour se venger de la résistance qu'il y avait rencontrée. Les têtes restantes ont été brisées environ un siècle depuis. L'obélisque principal est formé d'un morceau de granit de soixante pieds de long; couvert d'hieroglyphes de tous les côtés: sur le piedestal on lit une inscription qui apprend qu'il fut réparé par Théodose. Le plus petit est composé de plusieurs pièces, et est à présent fort dégradé. On suppose qu'il était autrefois couvert de plaques de métal.





P E R A.

PERA is one of the suburbs of Constantinople, or more properly a quarter of the great suburb of Galata, on the north side of the harbour, and opposite Scudar. It stretches for more than two miles along the summit of a lofty hill, commanding diversified and beautiful views of the grand seraglio, and principal buildings of the city, with the vessels in the harbour, and a great part of the coast of Asia; and is considered as the most salubrious spot about Constantinople. It is inhabited by Greeks, Armenians, and Jews, with a considerable number of Roman Catholics, who have at their head a Romish ecclesiastic with the title of archbishop. The ambassadors of England, Sweden, and Holland, have domestic chapels for protestants; and a general toleration is either allowed, or winked at. Almost all the envoys and ambassadors from different countries have their winter residence in this suburb. The envoy from Russia is supported by his court in extraordinary splendour. The streets are badly paved, and the houses are irregularly built. The women never appear abroad unless disguised by the *mahramah*, which consists of two pieces of white muslin, one tied under the chin, enveloping the head, and the other across the mouth and part of the nose. Yellow boots are drawn over the feet, and a loose kind of riding-coat, called *seredje*, with a large square cape hanging low behind, is universally worn by the Turkish women, who thus equipped may walk in the public streets without scandal. The last-mentioned garment is generally of green cloth, a colour no Christian is permitted to wear. The female figures in the print annexed may convey some idea of this dress. The view represents a small mosque and fountain at the entrance of the town, and is taken from the north part, called the Burying Ground. The figures on horseback are Tatar couriers, or messengers of government, who are under the immediate orders of the Bashaw and his ministers; their dress consists of a yellow cap, the lower part covered with black lambskin; a cloth coat, wrapping round the body, with short wide sleeves; blue trowsers, made very wide, and buttoned tight round the small part of the leg; and strong red boots, which are drawn over the trowsers as high as the calf of the leg. The stirrups are plates of iron nearly as long as the foot. A large Turkish sabre is also hung at the belt. The figure in the left hand corner of the view represents a water-carrier, with his leathern bag slung over his back, carrying water through the streets for sale.

The inscriptions which are affixed over the entrance of the mosques are in general sentences from the Koran.

PERA est un des fauxbourgs de Constantinople, ou, pour parler plus proprement, un quartier du grand fauxbourg de Galata, au nord du port, et vis-à-vis Scudar. Il s'étend à plus de deux milles le long du sommet d'une haute montagne, et est regardé comme l'endroit le plus sain de Constantinople. Il commande divers belles vues du grand serail, des principaux édifices de la ville, des vaisseaux dans le port, et d'une grande partie de la côte d'Asie. Il est habité par des Grecs, des Arméniens, des Juifs, et par un grand nombre de Catholiques Romains, qui ont à leur tête un ecclésiastique Romain, qui a le titre d'archevêque. Les ambassadeurs d'Angleterre, de Suède, et d'Hollande, y ont des chapelles privées pour les Protestans; et on y tolère en général tout espèce de culte. Presque tous les ambassadeurs et envoyés résident en hiver dans ce fauxbourg. L'envoyé de Russie y est soutenu par sa cour dans une splendeur extraordinaire. Les rues sont mal pavées, et les bâtimens irréguliers. Les femmes ne sortent jamais sans être affublées du *mahramah*, qui consiste en deux morceaux de mousseline blanche, un noué sous le menton, enveloppant la tête, et l'autre couvrant une partie du nez, et la bouche. Leur chaussure consiste en une espèce de brodequins, ou demi-bottes, de maroquin jaune; elles portent aussi un manteau, ou tunique, appelé *seredje*, ayant une espèce de grande coqueluche quarrée, qui pend assez bas par derrière, et ainsi habillées peuvent se promener dans les rues sans donner le moindre scandale. Cette tunique est généralement d'une étoffe verte, couleur qu'il n'est pas permis aux Chrétiens de porter. Les figures de femmes représentées dans la gravure peuvent donner une idée de cet habillement. La vue représente une petite mosquée et une fontaine à l'entrée de la ville, et est prise de la partie du nord, appelée le Cimetière. Les figures à cheval sont des couriers Tartars, ou messagers du gouvernement, qui sont immédiatement sous les ordres du Pacha et de ses ministres: leur habillement consiste en un bonnet jaune, dont la partie inférieure est couverte de peau d'agneau noir; un justaucorps, avec des manches courtes et larges; des pantalons biens, très larges, et boutonnés à la partie mince de la jambe; et des bottes rouges, qui montent jusqu'au gras-de-jambe. Les étrières sont des plaques de fer presque aussi longues que le pied; et ils ont un grand sabre Turque pendant à un baudrier. La figure à main gauche représente un porteur d'eau, avec son sac de cuir sur le dos, pour vendre de l'eau dans la ville.

Les inscriptions qui sont au-dessus de l'entrée des mosquées sont généralement des sentences tirées du Koran.





T E R A P I A,

IN ROMANIA.

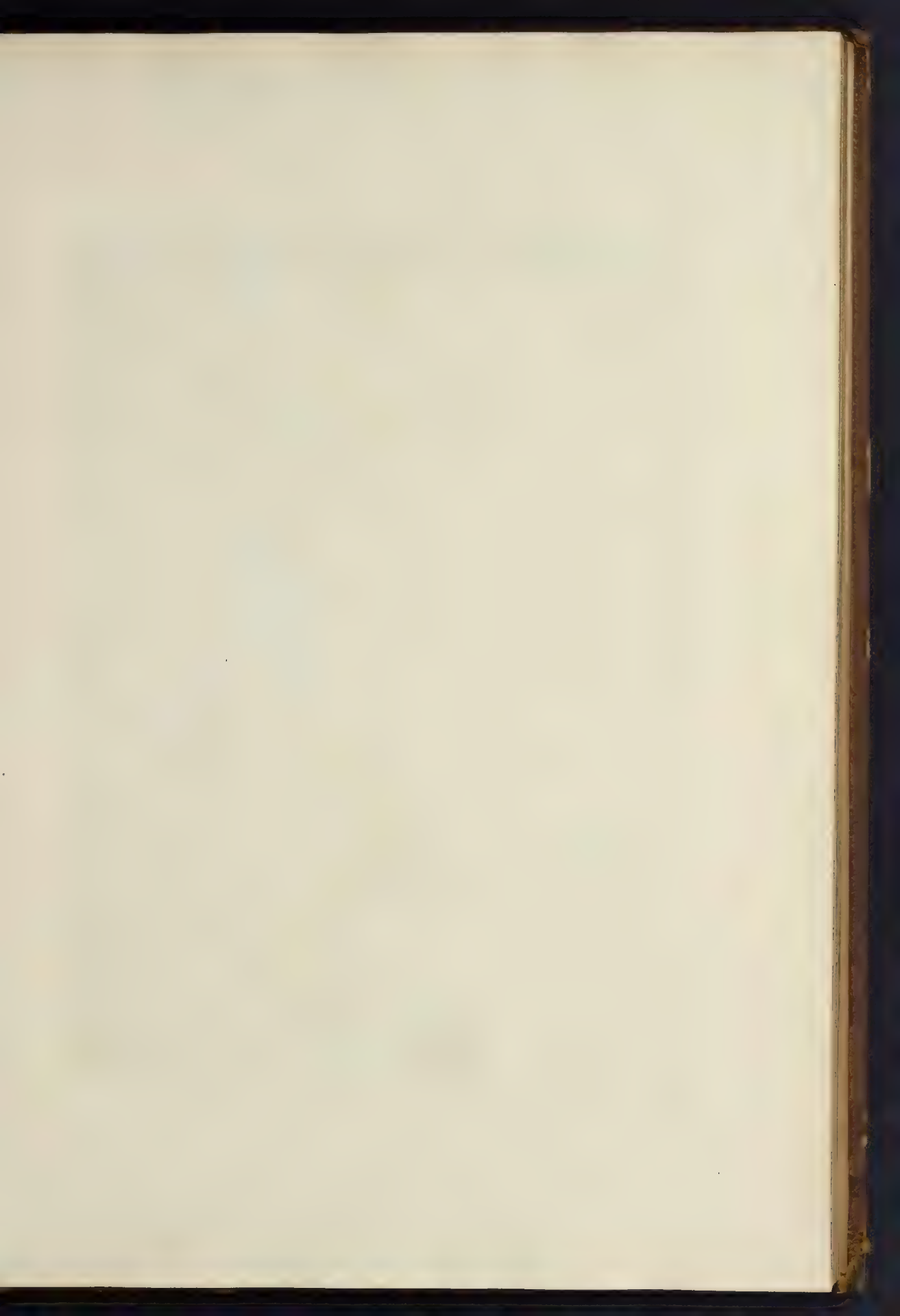
TERAPIA is an inconsiderable town, situate on the borders of the canal of Constantinople, about three leagues from that capital, and near the ancient Pharmacias Sinus, now called the Gulf of Terapia. The drawing represents the house of the archbishop, before which the ladies, and other principal inhabitants of the town, are assembled to celebrate the vigil of St. John the Baptist; when it is customary for the Greeks, as well as the Latins in different parts of Europe, to kindle large fires, which are kept burning the greater part of the night. At this time many absurdities are practised by the lower classes of people, which, being intermixed with their devotions, are considered as meritorious. Among others is that of jumping over the fire, and afterward plunging into the canal, and swimming about, as represented in the view. At these grand festivals (says a French author) it frequently happens, that such disorders take place, as would shock any person, that has the least ideas of true religion; the service being interrupted by buffooneries, laughter, and ridiculous acclamations; and the priests and singers drinking wine freely upon these occasions, in order to solemnize the festival with greater spirit. It should, however, be recollected, that the Latin and Greek churches hold each other in abhorrence, and consequently are inclined to exaggerate in their descriptions of the ceremonies of the opposite party.

The Greeks observe three vigils yearly, viz. that of the Epiphany, of St. John the Baptist, and of the Exaltation of the Cross.

TERAPIA est une ville peu considérable, sur le canal de Constantinople, éloignée d'environ trois lieues de cette capitale, près de l'ancien Pharmacias Sinus, aujourd'hui appelé le Golfe de Térapia.

Ce tableau représente la maison de l'archevêque, devant laquelle les dames, avec les autres principaux habitants de la ville, se sont assemblées pour célébrer la vigile de St. Jean Baptiste, à laquelle les Grecs aussi bien que les Latins, dans les différentes parties de l'Europe, ont coutume d'allumer de grands feux qu'ils entretiennent la plus grande partie de la nuit. Dans ce tems-ci le bas peuple donne dans plusieurs absurdités qui, mêlées à ses œuvres de dévotion, sont regardées comme méritoires; entr' autres actes de superstition, est celui de sauter par dessus le feu, et ensuite de plonger dans le canal, et de nager çà et là, comme on le voit dans le tableau. A ces grandes fêtes, dit un auteur Français, il se commet souvent des desordres qui choqueraient tout homme qui a la moindre idée de la vrai religion. Le service est interrompu par des bouffonneries, des éclats de rire, et des acclamations ridicules; et les prêtres et les chanteurs n'épargnent nullement le vin dans ces sortes d'occasions, pour solenniser la fête avec plus d'éclat. Il faut cependant se rappeler que les églises Grecque et Latine, se detestent l'une l'autre; et sont par conséquent portées à l'exagération dans leur description de ces ceremonies.

Les Grecs ont trois vigiles par an: c'est-à-dire celle de l'Epiphanie, de la St. Jean, et de l'Exaltation de la Croix.





TURKISH ENCAMPMENT AT DAUD PASCIA,

IN ROMANIA.

DAUD Pascia, formerly called Chiumlikioi, is situate about ten miles to the west of Constantinople, on the road leading from that city to Kustchiuk, or the Little Bridge. The two rivers known in antiquity by the name of Kidarus and Barbisis enter here into the canal of Ejoup, and, afterward falling into the port of Constantinople, form what is there called the Fresh Waters. At this place, in the spring of the year 1788, the Grand Vizier Jussuf bashaw formed an encampment upon a very extensive scale, consisting of upward of 100000 men, with 300 pieces of cannon, preparatory to the march of the Turkish army against the Austrian and Russian forces. Here, under an elegant and spacious tent, the Vizier for some time gave audience to the foreign ministers; and it was during a ceremony of this kind (an audience given to the British ambassador, Sir Robert Ainslie), that the drawings of this encampment were taken, for which a particular permission was granted. The tent appropriated to this ceremony appears remotely in the view annexed, which represents the approach to it, and the general appearance of the camp. The tents appertaining to the Grand Vizier are distinguished by their green colour. The three horse-tails, on the tops of which are gilded ornaments in the shape of a pear, are called *thouy*, or *tugh**, and are always carried before the Vizier on his march. This singular military ensign is said to owe its origin to a Turkish general, whose soldiers having lost their colours, he cut off a horse's tail, and, placing it on the top of a lance, rallied his forces by it, and gained a complete victory. This ensign, among the Turks, is held next in honour to the standard of Mohammed.

* A *tugh* consists of a quantity of horshair, sufficient to make a full horse-tail. It is generally painted with red, and fastened to the top of a long pole, pointed green, on the head of which is an apple of silver gilt. LA MOTRAYE.

DAUD Pascia, autrefois appelé Chiumlikioi, est situé entre Constantinople et Kustchiuk Cæmege, ou le Petit Pont, éloigné d'environ dix miles à l'ouest de cette métropole. Les deux rivières connues dans l'antiquité sous le nom de Kidarus et de Barbisis, entrent ici dans le canal d'Ejoup, et se jetant ensuite dans le port de Constantinople, forment ce qu'on appelle là les Eaux Douces. Ce fut ici, au printemps de l'année 1788, que le Grand Visir Jussuf Pacha forma un camp d'une très grande étendue, renfermant plus de 100000 hommes, avec 300 pièces de canons, avant la marche de l'armée Turque contre les troupes Russes et Autrichiennes. Ce fut ici qu'il donna, pendant quelque temps, sous une tente spacieuse et élégante, audience aux ministres des puissances étrangères; et ce fut, pendant une cérémonie de cette espèce (dans une audience donnée à Monsieur le Chevalier Ainslie, ambassadeur de sa Majesté Britannique), que les tableaux de ce camp furent tirés, par une permission particulière accordée à cet effet. La tente préparée pour cette cérémonie paroit dans le lointain dans cette Gravure, qui représente l'approche, et la vue générale du camp. On distingue les tentes du Grand Visir par leur couleur verte. Les trois queues à cheval, au haut desquelles il y a des ornemens dorés en forme d'une poire, sont appelées *thouy*, ou *tugh**, et sont toujours portées devant le Visir, quand il se met en marche. Ce singulier enseigne militaire doit, dit-on, son origine à un général Turc, dont les soldats ayant perdu leurs drapeaux, il coup a la queue à un cheval, la plaça sur une lance, rallia par là ses troupes, et remporta une victoire complète. Cet étendard, parmi les Turcs, est regardé comme le plus honorable après celui de Mahomet.

* On appelle *Tugh* la quantité de crins à cheval suffisante pour faire une queue entière de cheval. Elle est ordinairement peinte en rouge, et attachée au haut d'une longue perche peinte en vert, au haut-bout de laquelle est une pomme d'argent dorée. LA MOTRAYE.





THE PONT DU GARD, FRANCE.

AQUEDUCT NEAR BELGRADE,

IN ROMANIA.

THE village of Belgrade is about twelve miles to the north of Constantinople, and at a short distance from the Black Sea, which in a clear day is within view. It derives its name from the pleasantness of its situation, and is much frequented by the foreign ambassadors, as well as by the principal Turks and other persons of fashion, for the cool and refreshing shades it affords during the scorching heats of summer.

At this village Lady Montague often resided. In one of her letters dated thence she says, "The heats of Constantinople have driven me to this place, which perfectly answers the description of the Elysian Fields. I am in the middle of a wood consisting chiefly of fruit-trees, watered by a vast number of fountains famed for the excellency of their water, and within sight of the Black Sea, from which I perpetually enjoy the refreshment of cool breezes, that make me insensible of the heats of summer." In this neighbourhood several capacious cisterns or reservoirs are formed for the purpose of collecting the water, of which there is an abundant supply from the different springs. "From these cisterns," says Wheler, "the water is conveyed by channels under ground to the several aqueducts, that carry it by many windings and turnings over the low vallies, from the tops of hills to hills, until at last it is brought with a vast charge to Constantinople, where it is again collected in large basins, and finally dispersed in earthen pipes to the different quarters of the city."

The annexed View is taken near Belgrade, and represents one of the principal aqueducts alluded to. It consists of two extensive rows of arches, the uppermost containing above forty, and the under one about twenty. In the deepest part of the valley a third row of arches is formed. Its height at this part is near 100 feet. This edifice, as well as several others of a similar kind, which are seen between this place and the metropolis, are supposed to have been erected by the latter Roman and Greek emperors; but, being much injured from time and neglect, were completely restored by Solymán the Great.

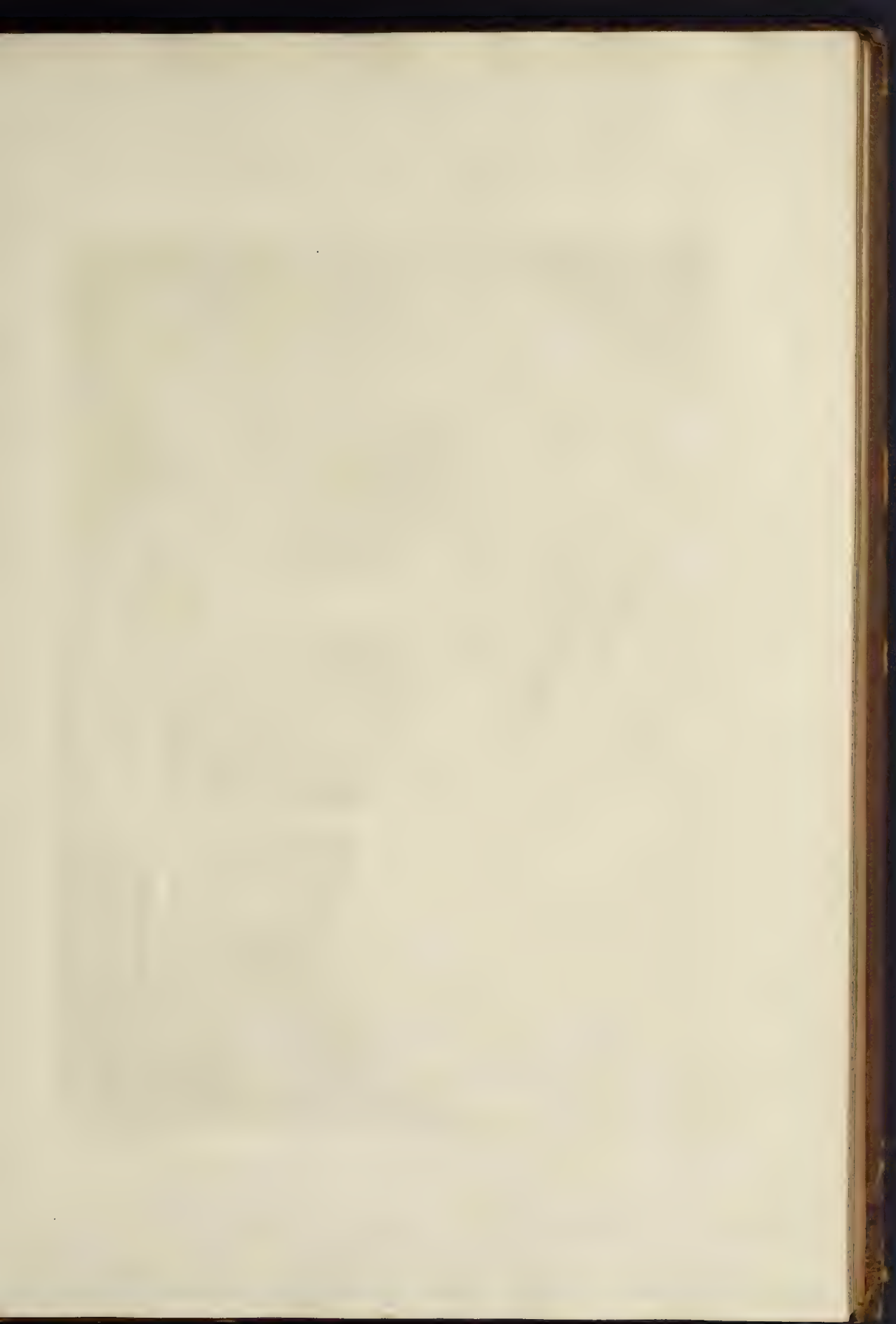
The care of them at present, and the cleansing of the different channels through which the water passes, is imposed on the inhabitants of the adjacent villages, for which service they are exempted from all other taxes.

Le village de Belgrade au nord de Constantinople en est éloigné d'environ douze milles, à une petite distance de la Mer Noire qu'on en peut voir dans les beaux jours. Il tire son nom de l'amenité de sa situation, et est bien fréquenté par les ambassadeurs étrangers, aussi bien que par les principaux Turcs et d'autres personnes de qualité, à cause des ombrages frais et agréables qu'il procure pendant les chaleurs étouffantes de l'été.

Lady Montague a souvent résidé dans ce village. Dans une de ses lettres qui en est datée elle s'exprime ainsi: "Les chaleurs de Constantinople m'ont forcée à me retirer dans ce lieu, qui répond parfaitement à la peinture des Champs Elisées. Je suis au milieu d'un bois formé principalement d'arbres fruitiers, arrosé d'un grand nombre de fontaines célèbres pour la bonté de leurs eaux, et à la vue de la Mer Noire, d'où je reçois la fraîcheur constante des vents agréables qui m'empêchent de sentir les chaleurs de l'été." On trouve dans ce voisinage plusieurs grandes citernes, ou réservoirs formés pour ramasser l'eau qui y vient en abondance des sources différentes. "C'est de ces citernes," dit Wheler, que l'eau est conduite par des canaux souterrains à un grand nombre d'aqueducs, qui la portent par plusieurs tours et détours par dessus les basses vallées au sommet d'une colline à une autre, jusqu'à ce qu'enfin elle arrive à grand frais à Constantinople, où elle est encore reçue dans de grands bassins, et enfin distribuée par des tuyaux de terre dans les différents quartiers de la ville."

La présente Vue est prise près de Belgrade, et représente un des principaux aqueducs ci-dessus-mentionnés. Il est formé de deux rangées étendues d'arcades dont la supérieure contient environ quarante, et l'inférieure environ vingt. Dans la partie la plus enfoncée de la vallée on a fait une troisième rangée d'arcades. Il a dans cet endroit a peu près cent pieds de hauteur. Cet édifice, comme plusieurs autres semblables que l'on voit entre cette place et la métropole, sont supposés avoir été bâtis par les derniers empereurs Romains et Grecs; mais étant beaucoup endommagés par le tems et la négligence, ils furent entièrement réparés par Soliman le Grand.

Les habitants des villages voisins sont aujourd'hui obligés d'en avoir soin, et de curer les différents canaux par où l'eau passe; et en récompense ils sont exempts de toute autre taxe.





PICCOLO BENT

PICCOLO BENT,

IN ROMANIA.

THE Piccolo Bent, or Bendt, so called to distinguish it from the Chuchook or greater Bent, in the same neighbourhood, is a capacious sheet of water, collected principally from the springs in the vicinity of the village of Belgrade, from which it is about a mile distant.

The reservoir is formed in a dingle, surrounded by unbrageous groves of chestnut and plane trees, many of them of a prodigious size. The water issues from two troughs of stone, and, falling over a high and massive wall, forms two beautiful cascades, which, after breaking over several stone steps, are conveyed by different aqueducts to Constantinople to supply part of the inhabitants of that city.

The wall or dam is solidly built in a kind of rustic work, and was, in all probability, erected by some of the latter Roman emperors. Several aqueducts in the environs of this place appear also from their style of building to have been raised about the same period: these edifices, being much decayed, were restored by Solyman the Second, surnamed the Magnificent, who, from his having constructed and repaired so many works of public utility, is called by la Motraye the Sextus Quintus of Constantinople.

The romantic scenery of this spot has rendered it justly celebrated, as well by travellers who have visited the Turkish metropolis, as by the Turks themselves; by whom it is much frequented in the summer season, on account of its groves and refreshing coolness; nothing to the ears of a Mohammedan being more grateful than the sound of falling water, even when on a diminutive scale.

Here Achmet the Third, attracted by the beauties of the place, erected a chiosk, or summer-house, about seventy years ago; which, beside its profuse carving and gilding, contained several poetical descriptions of the adjacent country in embossed letters of gold round the apartments. To this delicious retreat its royal founder frequently retired with his favourite ladies. This chiosk is now falling to pieces from neglect, one emperor never repairing the works of another.

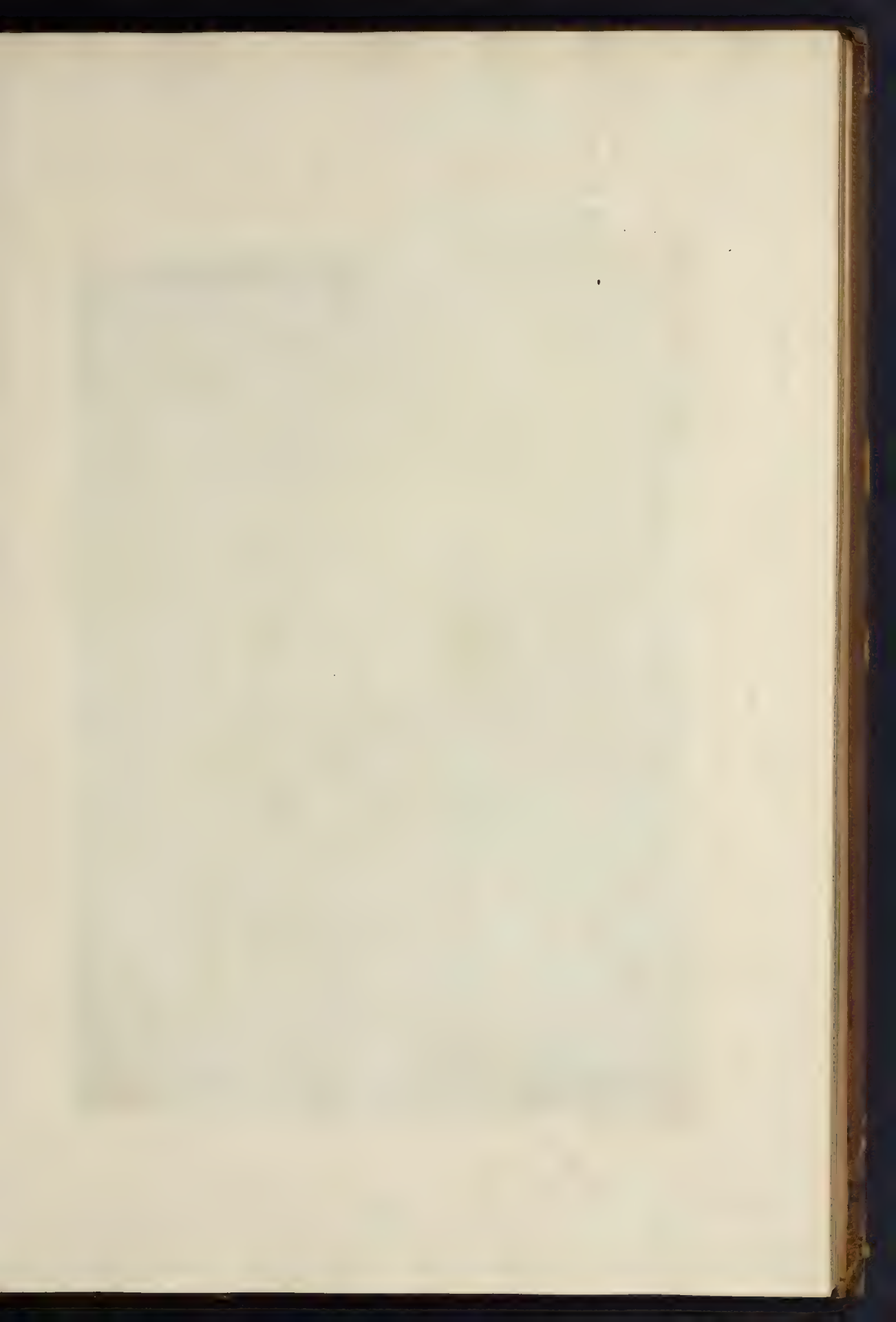
Le Piccolo Bent, ou Bendt, ainsi appelé pour le distinguer du Chuchook, ou du plus grand Bent, dans le même voisinage, est une grande nappe d'eau, formée principalement des sources qui se trouvent autour du village de Belgrade, dont elle est éloignée d'environ un mille.

Ce réservoir est dans un enfoncement, et environné de bocages touffus de châtaigniers et de platanes, dont plusieurs sont d'une grandeur prodigieuse. L'eau en sort par deux auges de pierre, tombe du sommet d'une haute et grosse muraille, et forme par sa chute deux superbes cascades, qui après avoir roulé sur plusieurs marches en pierre, sont conduits par différens aqueducs à Constantinople pour fournir de l'eau à une partie des habitans de cette ville.

La muraille ou l'eluse est solidement bâtie: c'est une espèce d'ouvrage rustique qui très probablement fut bâti par quelques-uns des derniers empereurs Romains. Plusieurs aqueducs dans les environs de ce lieu paroissent aussi par leur structure avoir été bâtis à peu près dans le même tems: ces bâtimens ayant été beaucoup endommagés furent réparés par Soliman Second, surnommé le Magnifique, qui, pour avoir bâti et réparé plusieurs edifices utiles au public, est appelé par la Motraye le Sixte Quinte de Constantinople.

Les scènes romanesques de ce lieu lui ont attiré avec raison les éloges tant des voyageurs qui ont visité la metropole Turque, que des Turcs eux-mêmes, qui le fréquentent beaucoup en été, à cause de ses bocages, et de sa fraîcheur délicate; car rien n'est plus agréable à l'oreille d'un Mahometan que le bruit d'une chute d'eau, même seroit-elle d'une grandeur moins considérable.

Attiré par la beauté du lieu, Achmet Troisième a fait élever ici, depuis environ soixante dix ans, un chiosk, ou maison de plaisance, qui outre la profusion de sa sculpture, et de sa dorure contient plusieurs descriptions poétiques du pays d'à l'entour en lettres d'or en bosse autour des appartemens. C'étoit dans cette retraite délicate que son fondateur royal se retiroit souvent avec ses dames favorites. Ce chiosk est négligé et tombé aujourd'hui en ruine; car l'un empereur ne repare jamais les ouvrages d'un autre.





CARAVANSARY AT KUSTCHIUK CZEMEGE,

IN ROMANIA.

CARAVANSARIES (sometimes called hans or khans) are public edifices established in almost every town and village throughout the Turkish empire, for the accommodation of travellers of every nation, religion, and condition, as well as for the purposes of traffick. Those in the large towns are in general extensive buildings, mostly of stone, roofed with lead, of a quadrangular form, consisting of two, and sometimes of three stories. To each belongs a garden, and frequently a fountain and mosque. The interior of the building contains a platform or bench, about three feet from the ground, and six in width, intersected with hearths and chimneys for dressing their food. Upon this bench the passengers, after eating their suppers cross-legged, take their repose upon mats and straw provided for the purpose. Some, however, for their better accommodation, carry mattresses or carpets with them. The horses are ranged at the feet of their respective masters, where the mangers are placed; the rest of the space is occupied by the caravans and beasts of burden. In some of the larger khans private apartments may be had, but they contain no other furniture than mats and straw for bedding. Travellers lodge gratis in these houses of hospitality; and, in several, *pillaw* (a Turkish dish of rice boiled with bread and meat) is given to those who will accept it, as well as straw for the horses. Wine is sometimes sold at the door for the accommodation of Christian passengers. Most of these caravansaries have been erected from devotion, at the expense of individuals; but their first institution, according to tradition, is derived from Ibrahim bashaw, who, being rewarded with great riches, in consequence of his services to Sultan Selim, and honoured with the title of khan*, founded several, whence they bear the name of khans.

The View is taken from the village of Kustchiuk Czemege, or Ponte Piccolo, in the neighbourhood of Constantinople. The figure on horseback represents one of the Bostangi (a sort of guards for the palace and gardens of the Grand Seignior). Those sitting on the steps are supposed to be passengers waiting for the departure of the caravan. The female figures are in the ordinary dress of Mohammedan women.

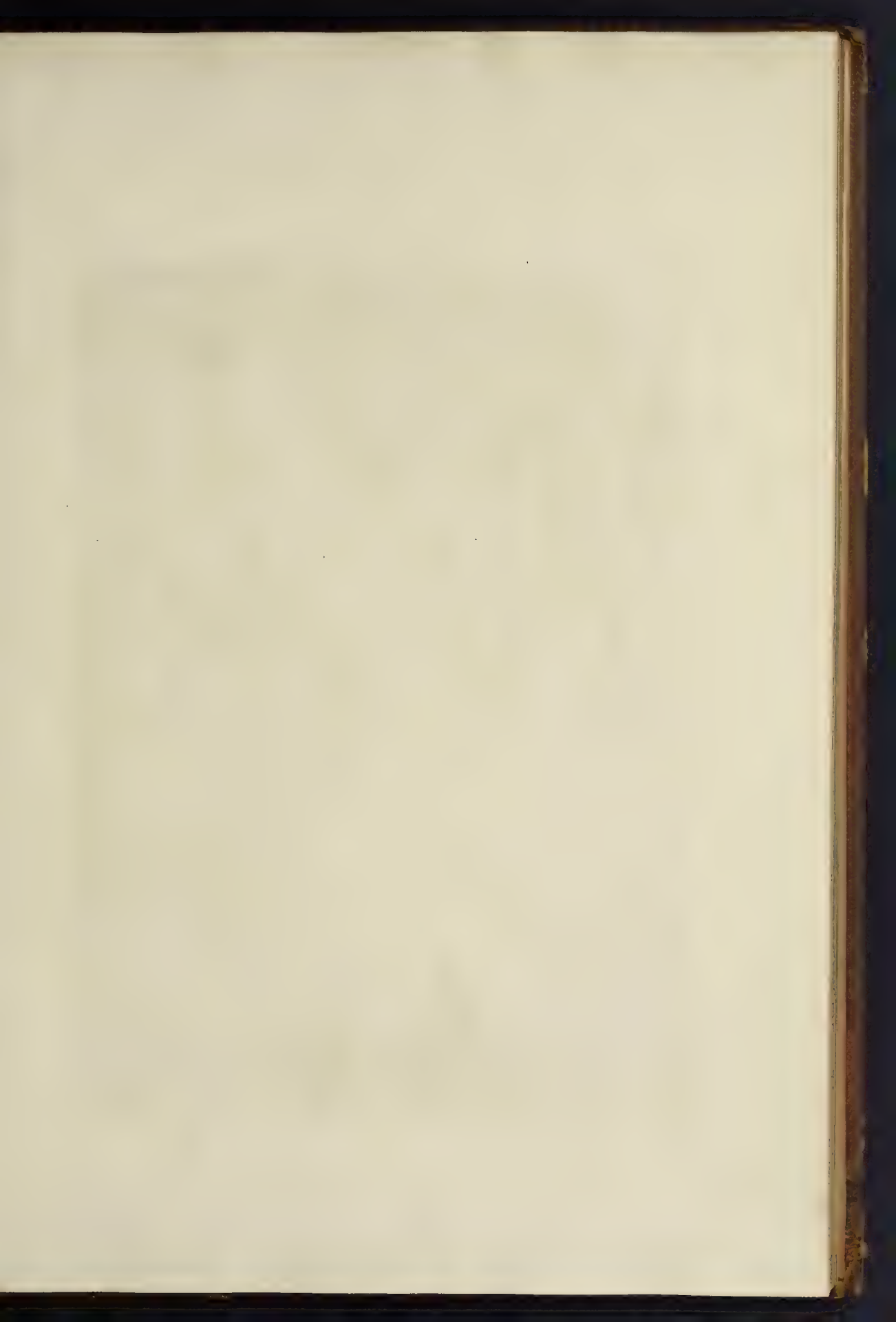
* Khan, by corruption cham or han, signifies in the Turkish language blood, or prince of the blood.

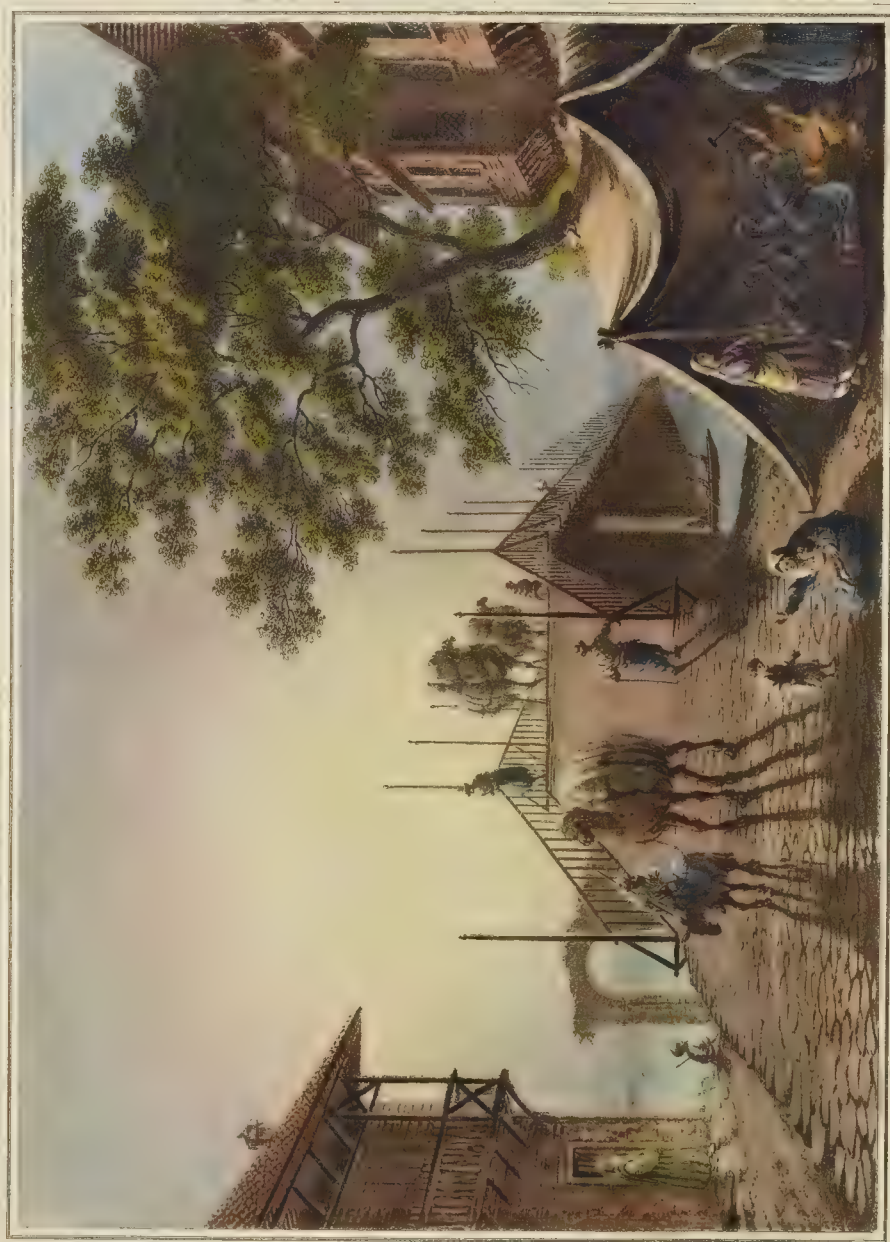
Les Caravanserais (quelquefois appelés hans ou kans) sont des édifices publics établis dans presque toutes les villes et villages de l'empire de Turquie, pour la réception des voyageurs de toutes les nations, religions, et conditions, aussi bien que pour la commodité du commerce. Ceux des grandes villes sont généralement des grands bâtiments de pierres, de forme quadrangulaire, de deux, et quelquefois trois étages, couverts en plomb, auxquels il y a un jardin, souvent une fontaine, et une mosquée qui leur appartient. L'intérieur de l'édifice contient une plate-forme élevée d'environ trois pieds de la terre, et de six de largeur, entrecoupée de cheminés pour y préparer les aliments. C'est sur ces plate-formes que les passagers (après avoir mangé leur soupés les jambes croisées) prennent leur repos sur des nattes et de la paille fournie pour cet usage. Quelqu'un cependant pour leur plus grande commodité portent avec eux des matelas ou des tapis. Les chevaux sont rangés aux pieds de leur maîtres respectifs, et où les mangeoires sont placées: le reste de l'espace est occupé par les caravanes et les bêtes de charge. Dans quelqu'un des plus grands kans on peut avoir des appartements particuliers, mais ils ne contiennent d'autre fourniture que de la paille et des nattes pour coucher. Les voyageurs logent gratis dans ces maisons d'hospitalité; et dans plusieurs on donne à ceux qui veulent l'accepter un plat de *pillaw*, ragoût turque composé de riz bouilli avec de la viande et du pain: on leur donne aussi de la paille pour leur chevaux. On vend quelquefois du vin à la porte pour les voyageurs Chrétiens.

La plus grande partie de ces caravanserais ont été batis par dévotion, aux dépens d'individus; mais leur première institution, suivant la tradition, vient d'Ibrahim pacha, lequel ayant été récompensé de ses services envers le Sultan Selim par de grandes richesses, et honoré du titre de Chkan*, en fonda plusieurs; et c'est de là que leur vient le nom de kans.

La Vue est prise du village de Kustchiuk Czemege, ou Ponte Piccolo, dans le voisinage de Constantinople. La figure à cheval représente un des Bostangi (espèce de gardes pour les palais et les jardins du Grand Seigneur). Ceux qui sont assis sur les gradins sont supposé être des passagers attendant le départ de la caravane. Les figures de femmes sont dans le costume ordinaire des Mahometanes.

* Chkan, par corruption cham ou han, signifie en langue turque sang, ou prince du sang.





PONTE PICCOLO,

IN ROMANIA.

PONTE Piccolo, or the Little Bridge, is an inconsiderable town, pleasantly situate at the head of a salt lake on the borders of the Archipelago, about five leagues to the west of Constantinople. It receives its name from a stone bridge of thirty-six arches, constructed by Solyman II, in the year of the Hegira 974. The lake is of unequal breadth, and about fifteen miles in length, communicating with the sea by a narrow channel, over which the bridge is erected. The town contains a mosque, and five hans or caravansaries, some of them tolerably handsome*. This place was known to the ancients by the appellation of Bathinia, or Bathinis, according to Pomponius Mela and the younger Pliny.

At this town the regulations of the Michmander begin; this is a Turkish officer appointed by the Porte to accompany foreign ministers while travelling in the dominions of the Grand Signior, with orders to pay them every attention, and to provide whatever may be necessary for their accommodation in the different towns they pass through.

Boscovich, who came through Ponte Piccolo in the suite of the English ambassador in the year 1762, says, "We had here for lodging, or *konax*, as the Turks call it, two miserable Greek houses, in which were several images of saints, as ill made, and as hideous, as it is possible to conceive: these are almost always found in the habitations of the Greeks, and are frequently intermixed with wretched paintings, before which, even in the poorest houses, a dirty lamp is kept continually burning."

The group of figures under the tent in the View annexed represents a band of gipsies found in that situation by the artist, exercising the farrier's art.

* A View of one of the principal caravansaries, with part of the town, will be found under its Turkish name, Kustchiuk Czemege.

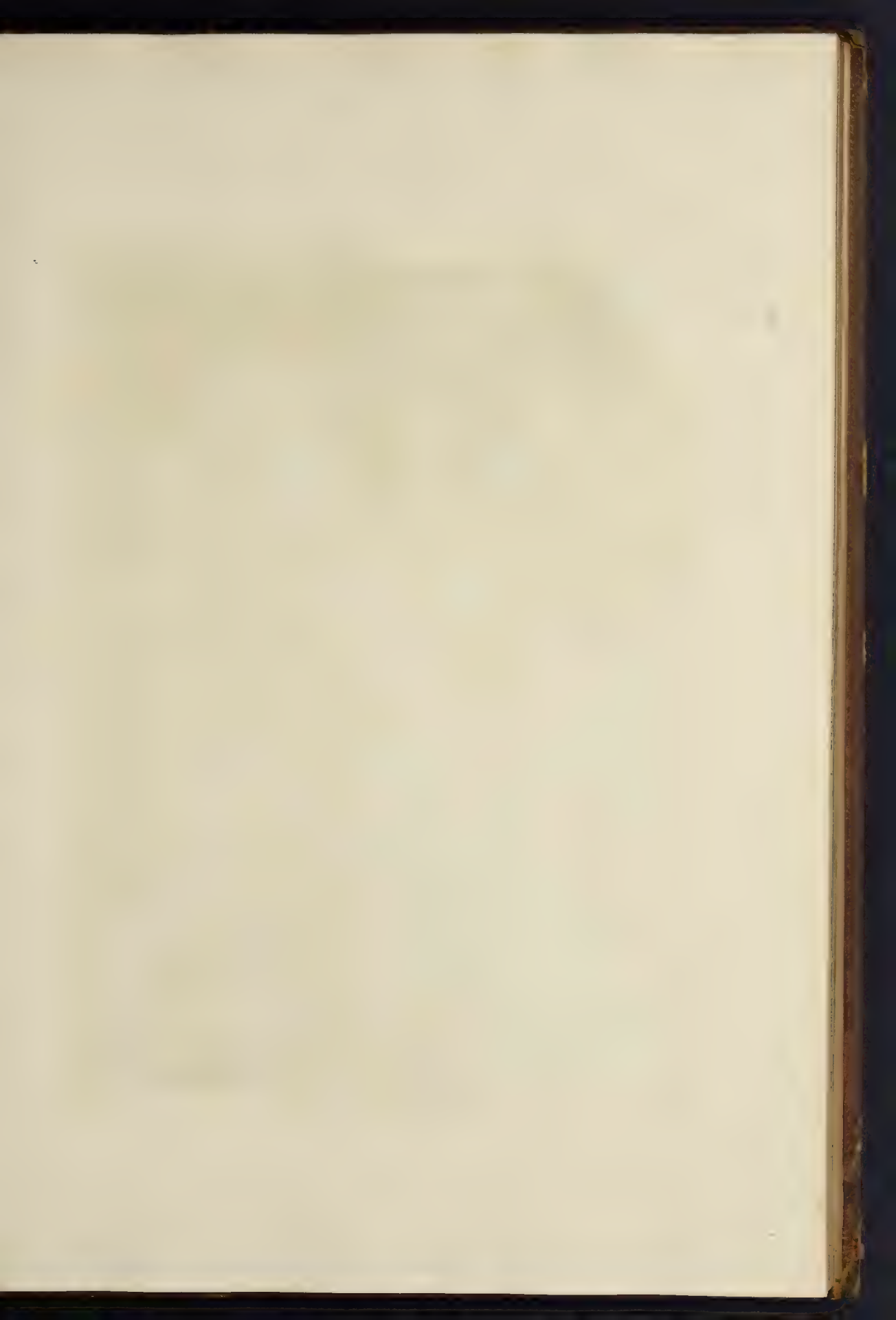
PONTE Piccolo, ou Petit Pont, est une petite ville agréablement située, à la source d'un lac salé, sur les bords de l'Archipel, à cinq lieues environ de Constantinople, vers l'ouest. Elle prend son nom d'un pont de pierre de trente six arches, construit par Solyman II l'an neuf cent soixante et quatorze de l'Egire. Le lac est d'une largeur inégale et d'à peu près quinze milles de long; il est joint à la mer par un canal étroit, sur lequel on a construit le pont. La ville a une mosquée, et cinq hans ou caravanserais, dont quelques uns sont assez beaux*. Cette ville fut nommée autrefois Bathinia, ou Bathinis, selon Pomponius Méla et Plin le jeune.

C'est à Ponte Piccolo que commencent les fonctions du Michmander, officier Turc, nommé par la Porte pour accompagner les ministres étrangers pendant qu'ils voyagent dans les états du Grand Seigneur. Il a ordre d'avoir pour eux toutes sortes d'attentions, et de leur procurer tout ce dont ils peuvent avoir besoin dans les différentes villes par lesquelles ils passent.

Boscovich qui traversa Ponte Piccolo en 1762 à la suite de l'ambassadeur d'Angleterre dit: "Nous eumes pour logement, ou *konax*, suivant la dénomination Turque, deux chétives maisons grecques, dans lesquelles se trouvaient diverses images de saints, aussi mal-faites et aussi hideuses qu'il soit possible de l'imaginer. Ces images se voyent presque toujours dans les habitations des Grecs; elles y sont fréquemment mêlées avec des peintures détestables, au-devant desquelles, même dans les maisons les plus pauvres, une lampe sale brûle continuellement."

Le groupe de figures que l'on aperçoit sous la tente représente des Egyptiens, dans la situation où l'artiste les a vues, exerçant l'art de maréchal.

* La Vue d'un des principaux caravanserais, avec une portion de la ville, paroîtra sous son nom Turc, Kustchiuk Czemege.





CHURCH OF ST. GEORGE

PONTE GRANDE,

IN ROMANIA.

PONTE Grande, or the Great Bridge, called by the Turks Bujuk-Czekme*, is situate on the northern coast of the sea of Marmora, between Ponte Piccolo and the village of Karaclikioi, about eight leagues distant from Constantinople to the west. It was constructed by Solyman the Magnificent, across a salt lake, or arm of the sea, four miles in length; and consists of four parts nearly contiguous to each other. The whole is solidly built of stone, and is of considerable extent, containing twenty-six large arches. This bridge gives name to the adjoining town, which is tolerably large and populous, inhabited by Turks and Greeks. It stands on the west side of a hill at the head of the lake, and affords several caravansaries, one of which is very spacious and handsome. The surrounding country is in a good state of cultivation, and displays several vineyards, with interspersed villages.

This place was known to the ancients by the name of Milanthias, and the lake by that of Atheras.

Numerous caravans of camels are frequently met with on the road in this province, conveying merchandise from one town to another. "These I have sometimes found," says a modern traveller, "by the road side sleeping on their knees, ranged by the side of each other with their heads outward, and forming a circle, within which their burdens are deposited."

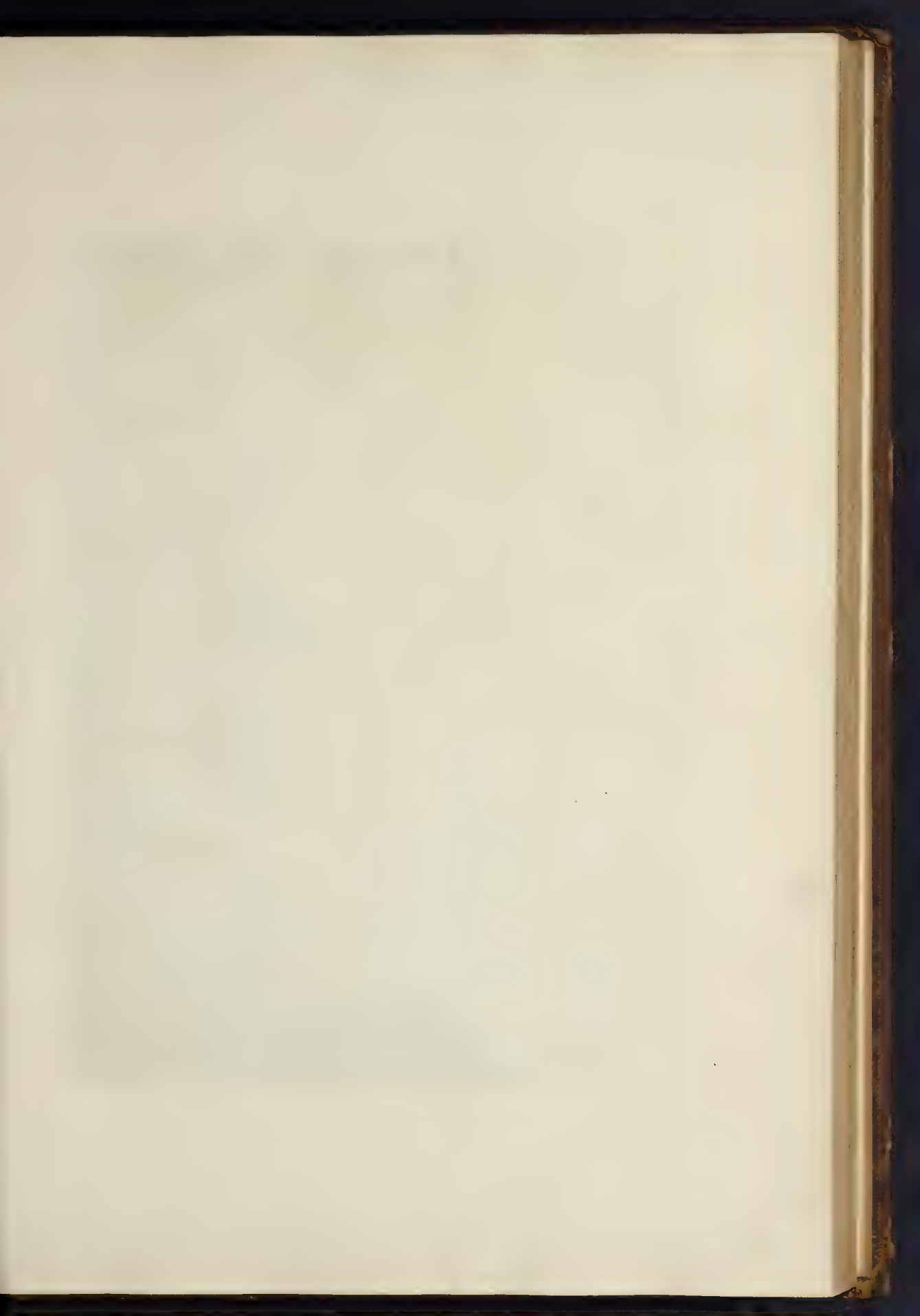
* The Turkish language, like the Welsh, seems to set orthography at defiance. The name of this town (as well as others) is so differently written by travellers, that it is sometimes difficult to recognise it. Buyuk-Checkmegh, Beu-Chaque-Medja, Bayuk-Chiesmedgick, Bouiouc-Tchémega, &c., may serve as an example.

PONTE Grande ou le Grand Pont, que les Turcs appellent Bujuk-Czekme*, est situé sur la côte septentrionale de la mer de Marmora, entre Ponte Piccolo et le village de Karaclikioi, à environ huit lieues de Constantinople à l'ouest. Il fut construit par Soliman le Magnifique, sur un lac d'eau salée, ou bras de mer, de quatre milles de long, et consiste en quatre parties presque contigues les unes aux autres: le tout est solidement bâti en pierre, et a une étendue considérable de vingt six grandes arches. Ce pont donne le nom à la ville contigue qui est assez grande et peuplée, habitée par des Turcs et des Grecs. Elle est sur la côte occidentale d'une montagne à la source du lac, et l'on y trouve plusieurs caravanserais; dont l'un est beau et très spacieux. Le pays qui l'entoure est bien cultivé; il contient plusieurs vignobles, et est parsemé de différentes villages.

Les anciens nommaient cette ville Milanthias, et le lac Atheras.

On rencontre souvent sur la route dans cette province de nombreuses caravanes de chameaux, portant des marchandises d'une ville à l'autre. "J'en ai vu quelquefois," dit un voyageur moderne, "sur le chemin rangés à côté d'un de l'autre, dormant sur leurs genoux, et la tête en avant, formant un cercle dans lequel leurs fardeaux étaient déposés."

* La langue Turque comme la langue Galloise semble mettre l'orthographe en défaut. Le nom de cette ville (ainsi que celui des autres) est écrit si différemment par les voyageurs, qu'il est quelquefois difficile de le reconnaître. Buyuk-Checkmegh, Beu-Chaque-Medja, Bayuk-Chiesmedgick, Bouiouc-Tchémega, &c. peuvent servir d'exemple.





T C H I U R L U K,

IN ROMANIA.

THE town of Tehiurluk, or Chourlù, stands on a rising ground between Borgas and Siluria, twenty-four leagues from Constantinople to the north-west, about seven from the coast of the Euxine, and nearly the same distance from the sea of Marmora. From its elevated situation, it commands very extensive prospects, which are bounded to the south-east by the last-mentioned sea. It contains a conac, or little seraglio, built for the use of the Grand Seigneur when he travels this road: this was visited by Lady Wortley Montague, who describes it in the following words: "I had the curiosity to view all the apartments destined for the ladies: they were in the midst of a thick grove of trees, made fresh by fountains; but I was most surprised to see the walls almost covered with little distichs of Turkish verse written with pencils."

This place is supposed by Pocock to be the Izhrallon of the Itinerary, which is mentioned as eighteen miles from Heraclea, in the way to Adrianople. The Greeks and Armenians have a church here; and from an inscription in the churchyard of the latter, which makes mention of a Perinthian, the above author supposes this place was in the district of Perinthus, called afterward Heraclea. Near the town are seen the remains of an ancient enclosure, built with brick and stone, supposed to be part of the wall constructed by Anastasius Dicolus in the sixth century, to prevent the incursions of the Bulgarians. This spot is also famous on account of a battle fought between Bajazet and his son Selim.

The adjacent country is thus described by a modern traveller: "The first signs of cultivation we met with were the vineyards belonging to Chourluk, which are three miles in extent. Before reaching these we crossed a very dreary country, in which not a tree or a stone was to be seen. The soil was very white, but neither sand nor clay; and what little vegetation there was, was nearly destroyed by innumerable quantities of ground-squirrels. On this side the town we pursued our journey over a country equally open and barren."

La ville de Tehiurluk, ou Chiorlù, est sur un terrain élevée entre Borgas et Silirie, à vingt quatre lieues nord-ouest de Constantinople, à sept environ des bords de l'Euxin, et à peu près à la même distance de la mer de Marmora. Elle domine par sa situation une vue très étendue, bornée au sud par cette même mer. On y trouve un conac, ou petit sérail, destiné au Grand Seigneur quand il voyage sur cette route. Lady Wortley Montague qui le visita, dit qu'elle eut la curiosité de voir les appartements destinés aux femmes; qu'ils sont au milieu d'un bois épais, rafraichis par des fontaines; mais qu'elle fut très surprise de trouver les murs presque couverts de petits distiques en vers Turcs écrits au crayon.

Pocock suppose que ce lieu est l'Izhrallon dont il est parlé dans l'Itinéraire, comme étant à dix huit miles d'Héraclée sur le chemin d'Adrianople. Les Grecs et les Arméniens y ont une église, et d'après une inscription placée dans le cimetière de ce dernier, qui fait mention d'un Périnthien, le même auteur croit que cette place était dans le district de Perinthus, ensuite appelé Héraclée. On voit près de la ville les restes d'une ancienne enceinte, bâtie en brique et en pierre, que l'on croit être une partie d'un mur construit dans le sixième siècle par Anastase Dicolus, pour empêcher les incursions des Bulgares. Ce terrain est aussi fameux par le combat qui y eut lieu entre Bajazet et son fils Selim.

"Les premiers signes de culture," dit un voyageur moderne en parlant des contrées adjacentes, "que nous rencontrâmes, furent des vignobles dépendants de Chourluk, qui ont trois milles d'étendue. Avant d'y parvenir nous traversâmes un pays très aride, dans lequel on ne voit ni un arbre ni une pierre. Le sol est très blanc, mais ce n'est ni du sable ni de l'argile, et le peu de végétation qui s'y trouve est presque détruit par une quantité innombrable d'écureuils. Nous continuâmes notre voyage de ce côté de la ville dans un pays également ouvert et stérile."





B O R G A S;

IN ROMANIA.

BORGAS, formerly Arcadiopolis, is an inconsiderable town, situate between Kirkclisia and Caristran, about ninety miles to the north-west of Constantinople. It's present name is a corruption of Pyrgos, an appellation, if we may credit Boscovich, given to more than three hundred towns and villages in Turkey, being applicable to every place, in which there is a tolerably strong castle. The town consists of about four hundred Turkish houses, sixty Greek, and a few belonging to the Jews. It contains five mosques, one of which was built by Mohammed Bashaw, Grand Vizier to Solyman the Magnificent, to whom the town is also indebted for a ruplizia, or public bath, a madrick, or public school, and a caravansary. The latter is an extensive square building, covered with lead, and supported by pilasters of wood, about three yards distant from each other. The principal street is represented in the View; it contains a double range of shops, detached, as is customary in many parts of Turkey, from the dwelling-houses. These are secured at night by letting down the top shutters; and raising the lower ones, which serve as tables or counters before the windows, when the shops are open, being supported by props in an oblique direction.

At this place great quantities of earthen-ware utensils of various sorts are manufactured, many of which are gilt, and highly ornamented. It is also celebrated for curious tobacco-pipes.

Between Borgas and Caristran is an artificial mount, in the form of a cone, of considerable bulk, called Murat Tepessi, that is, the Mountain of Amurath, said to have been raised by order of Amurath the Second, when he went to give battle to the prince of Servia. Many similar monuments, though not of equal magnitude, are found in this neighbourhood, denoting the spots where Turkish armies have at different times encamped.

BORGAS, autrefois Arcadiopolis, est une ville peu considérable, située entre Kirkclisia et Caristran, environ à quatre-vingt-dix miles au nord-ouest de Constantinople. Son present nom est une corruption de Pyrgos; si nous pouvons croire Boscovich, ce nom est donné à plus de trois cents villes et villages en Turquie, pouvant être appliqué à toutes les places où il y a un chateau passablement fort. La ville contient environ quatre cents maisons Turques, soixante Grèques, et quelques-unes appartenant aux Juifs. Elle contient cinq mosquées, une desquelles fut bâtie par Mehemet Pacha, Grand Visir de Soliman de Magnifique, au quel la ville doit aussi l'avantage d'avoir un Ruplizia ou bain public, un Madrick ou école publique, et un caravansera. Ce dernier est un grand batiment carré, couvert de plomb et soutenu par des piliers de bois, éloignés d'environ neuf pieds les uns des autres. La rue principale est représentée dans la Vue; elle contient un double rang de boutiques, séparés (comme il est d'usage dans plusieurs parties de la Turquie) du corps de logis; on les ferme la nuit en baissant les volets d'en haut et levant ceux d'en bas, lesquels servent de tables ou comptoirs devant les fenêtres quand les boutiques sont ouvertes, et sont soutenus par des étaies dans une direction oblique.

On fabrique dans cette place une grande quantité de vaisseaux de terre de différentes sortes, plusieurs desquels sont dorés et très ornés. Elle est aussi célèbre pour ses curieuses pipes à fumer.

On voit entre Borgas et Caristran une montagne artificielle, d'une forme conique et d'une grandeur considérable, appelée Murat Tepessi, c'est à dire, la Montagne d'Amurat; on dit quelle a été élevée par l'ordre d'Amurat Second, quand il fut donner bataille au prince de Servia. On trouve plusieurs monuments de cette espèce dans ce voisinage, mais pas d'une pareille grandeur, dénotant les lieux où des armées Turques ont campés en différens temps.





CARAVAN AT HOPPE

CARAVANSARY AT BORGAS,

IN ROMANIA.

To the description of the town of Borgas, which accompanies the View of that place, the following particulars may be added.

In this part of Romania the country assumes a pleasant appearance. From the coast of the sea of Marmora to Borgas, a distance of near fifty miles, scarcely a tree is to be seen; but here they are found agreeably interspersed about the neighbouring country, and add greatly to the beauty of the prospects, which are also much enlivened by the Rima. This river flows in a serpentine course near the town, and is adorned with a handsome stone bridge. The streets are well paved, and contain a great number of workshops, in which are manufactured many curious articles in pottery, particularly tobacco-pipe heads: these are made of a reddish clay found in the neighbourhood, and employ the greater part of the inhabitants, to whom they afford the means of subsistence.

The View annexed represents the interior of the Caravansary, of which mention is made in the description above quoted. The entrance is through a gateway, which opens into a spacious court, surrounded by a piazza supported by stone piers. Beneath this is the summer apartment: it contains stone seats, intersected with small chimnies for the accommodation of travellers, and rings attached to the wall for securing the horses. The winter apartment is in the interior of the building, and corresponds with the description given of the caravansary at Kustchiuk Czemege, near Constantinople.

These public establishments are spoken very favourably of by Van Egmont, who says, " Travellers, when once accustomed to the Turkish manner, will no longer regret the inns of France and Italy, especially if they be attended by servants, who understand the method of dressing their victuals." Their origin, according to tradition, is derived from Ibrahim Bashaw, who was honoured with the title of Khan, and founded several: but it is highly probable, that public edifices of a similar nature were known in the East at a much more remote period; and they seem to be alluded to by Jeremiah, chap. ix, ver. 2: " O, that I had in the wilderness a *lodging-place*^a of way-faring men!"

^a By the Septuagint called *stathmos*, i. e. a habitation, or place for travellers to stop at.

On peut ajouter les particularités suivantes à la description de la ville de Borgas, qui accompagne la Vue de cette ville.

La campagne dans cette partie de Romélie prend un aspect riant: de la côte de la mer de Marmora jusqu'à ce lieu, ce qui fait une distance de près de cinquante miles, on voit à peine un arbre, mais ici, ils sont agréablement répandus dans les campagnes voisines, et ajoutent beaucoup à l'ornement des vues, qui sont encore embellies par la Rima. Cette rivière coule en serpentant auprès de la ville, et a un très beau pont de pierre. Les rues sont bien pavées, et contiennent un grand nombre d'ateliers dans lesquels on manufacture plusieurs articles curieux de poterie, particulièrement des pipes à fumer. Elles sont faites avec une terre rougeâtre que l'on trouve aux environs, et elles occupent la plus grande partie des habitans, auxquels elles fournissent les moyens de subsister.

La Vue annexée représente l'intérieur du Caravanseraïl, dont il est parlé dans la description de la ville. On y entre par une grande porte qui ouvre dans une cour spacieuse, entourée d'un portique soutenu par des piliers de pierre. Au-dessous est l'appartement d'été, où l'on trouve des sièges de pierre, avec de petites cheminées pour la commodité des voyageurs, et des anneaux scellés dans le mur pour attacher les chevaux. L'appartement d'hiver est dans l'intérieur du bâtiment, et correspond à la description faite du caravanseraïl à Kustchiuk Czemege près de Constantinople.

Van Egmont parle très favorablement de ces établissemens: " Lorsqu'une fois," dit-il, " les voyageurs sont acoutumés aux manières Turques ils ne regrettent plus les villes de France ni d'Italie, surtout s'ils sont servis par des domestiques qui savent préparer leur nourriture d'après leur méthode." Leur origine, d'après la tradition, est attribuée à Ibrahim Pacha, qui fut honoré du titre de Khan, et qui en fonda plusieurs, mais il est fort probable que des édifices publics de pareil genre étaient connus dans l'Orient dans un temps beaucoup plus éloigné, et il paraît que Jérémie y fait allusion dans le ch. ix, v. 2, quand il dit, " Oh, si j'avais dans les deserts un logement^b comme celui des voyageurs!"

^b Appellé *Stathmos* par le Septuagint, ce'st à dire une habitation, ou lieu où les voyageurs peuvent s'arrêter.





K A S K E R A T,

IN ROMANIA.

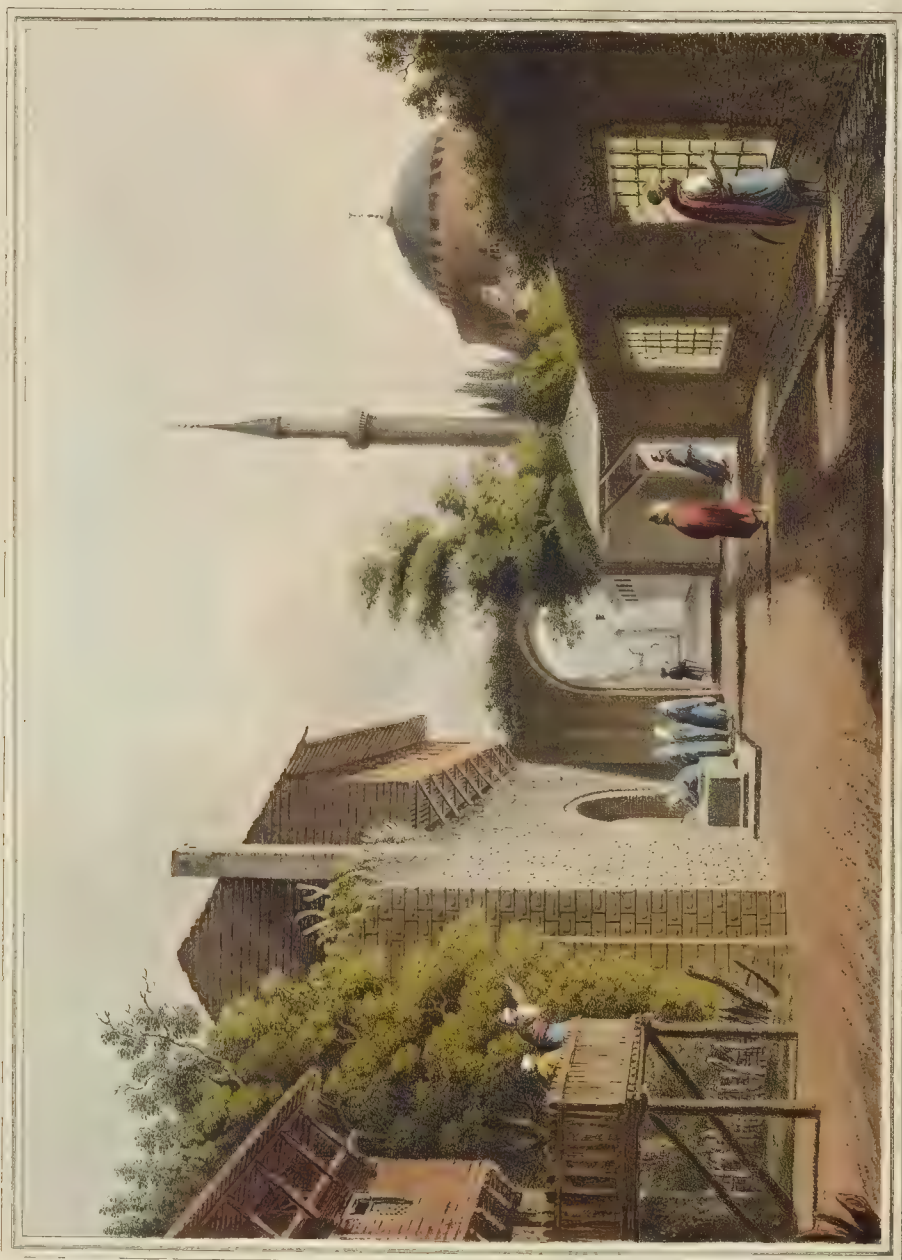
THE town of Kaskerat is pleasantly situate a little to the west of Borgas, in the province of Romania, about thirty-five leagues from Constantinople to the north-west, and on the high road from that city to Adrianople. It contains two mosques, with their minarets; and a Greek church, remarkable for it's tower and clock. The latter is so uncommon an object, notwithstanding it's utility, that Sir Paul Lucas, speaking of Philipopolis, says it was the only town, in which he saw a steeple with a clock to strike the hours.³ The inhabitants are chiefly Turks and Greeks. The houses are awkwardly constructed, and in general of wood, as well those of the rich as poor; they contain many windows, but so badly finished, as well as the doors, as to admit, when shut, the wind into every apartment. The roofs are covered with curved tiles, so disposed as to resemble those seen in many places in the south of France. The houses inhabited by Turks are frequently distinguished from those of the Greeks, Armenians, and Jews, by the colour they are painted: the former are mostly red and white, and the latter of a dark brown. The apartments of the men, in the Turkish dwellings, are always separated from those of the women; the former are called *Selamlık*, the latter *Harem*, or sacred place. These in general have no windows toward the street; if there be any, they are lofty, and grated in such a manner, that no one from without can see into them. The houses of the better sort consist of two piles of building, communicating with each other by an intermediate apartment, of which the husband alone has the key.

At Borgas, the road from Constantinople divides; that on the right hand leading through Kaskerat, and Adrianople, toward Dalmatia and the southern parts of Germany, and that to the left, through Bulgaria, and over Mount Hæmus, to Walachia and Moldavia.

LA ville de Kaskerat est agréablement située un peu à l'occident de Borgas, dans la province de Romélie, à trente cinq lieues environ de Constantinople vers le nord-ouest, et sur la grande route de cette ville à Adrianople. Elle contient deux mosquées avec leurs minarets, et une église Grecque remarquable par sa tour et son horloge. Cette dernière est un objet si rare dans ce pays, malgré son utilité, que Sir Paul Lucas, en parlant de Philipopolis, dit que c'est la seule ville où il a vu un clocher avec une horloge sonnant les heures. Les habitans sont pour la plupart Turcs ou Grecs. Les maisons sont grossièrement construites, en général en bois, pour les riches comme pour les pauvres. Elles ont un grand nombre de fenêtres, mais si mal finies, aussi bien que les portes, qu'étant fermées, elles laissent passer le vent dans tous les appartemens. Les toits sont couverts en tuiles creuses, et ressemblent beaucoup à celles que l'on voit dans plusieurs lieux du midi de la France. Les maisons habitées par les Turcs sont ordinairement distinguées de celles habitées par les Grecs, les Arméniens, ou les Juifs, par les couleurs qui les revêtissent. Les premières sont le plus généralement rouges ou blanches, et les autres sont peintes en brun foncé. Les appartemens des hommes, dans les maisons Turques, sont toujours séparés de ceux des femmes; les premiers s'appellent *Selamlık*, et les seconds *Harem*, ou lieu sacré: ces derniers en général n'ont point de fenêtres sur la rue, et s'il y en a, elles sont si élevées ou tellement défendues par des jalousies que personne ne peut y rien voir du dehors. Les plus belles de ces maisons consistent en deux corps de logis, se communiquant l'un à l'autre par un appartement intermédiaire dont le mari seul a la clef.

A Borgas la route qui part de Constantinople se divise en deux; la route à main droite conduisant par Kaskerat et Adrianople, dans la Dalmatie et les parties méridionales le l'Allemagne; et celle à gauche conduisant par la Bulgarie et le Mont Hemus, dans la Valachie et la Moldavie.





ESKI - ISTANBUL.

ESKI-ESTAMBOUL,

IN ROMANIA.

ABOUT the middle of the fourteenth century the Turks passed the Euxine, and invaded Europe. Romania and Bulgaria, the ancient Thrace and Mæsia, were the provinces they first occupied. Amurath the First, the son of Orchan, and grandson of Othman, the founder of their nation, was the chief, under whom they distinguished themselves by conquests between the year 1360 and 1389, by which they were established on the western shores of the Black Sea. Eski-Estamboul, the town of which the annexed View is given, is said to have been one of the places they possessed in their first invasion of the European territory, at which period the mosque and minaret, represented in the drawing, as well as the fountain opposite, are supposed to have been erected. Stamboul, or, as it is inscribed upon the Turkish coins, Islam-boul, signifies "The abode of the faithful," or of "true Mohammedans." Eski-Estamboul, or, as it may be translated, Old Constantinople, is situate between the towns of Borgas and Kirkclisia, about fifteen leagues from the northern boundary of the province of Romania, near a small river, over which there is a stone bridge of three arches. Between this place and Kirkclisia are the ruins of some ancient fortifications, but when, or by whom constructed, is not known.

It may be necessary to observe, that, as the foregoing description of Eski-Estamboul does not correspond with the accounts hitherto published, as well in situation, as in other particulars, it is not improbable, but that there may be another town of the same appellation not very distant*. Chishull, who was at Eski-Estamboul in the year 1701, places it at the foot of Mount Hæmus, in Bulgaria, on a small river, called by the Turks, Batkan. He describes it as the remains of an ancient town, and imagines it may be the Oescus Triballorum, conquered by Philip of Macedon. It contained an image of the Virgin Mary, rudely executed, and several crosses; whereas the place in question has not the least vestige of Christianity.

In the best maps extant, this town is also placed to the north of Mount Hæmus, at no great distance from Ternarwa, the ancient capital of Bulgaria, on a river that falls into the Black Sea at Varna.

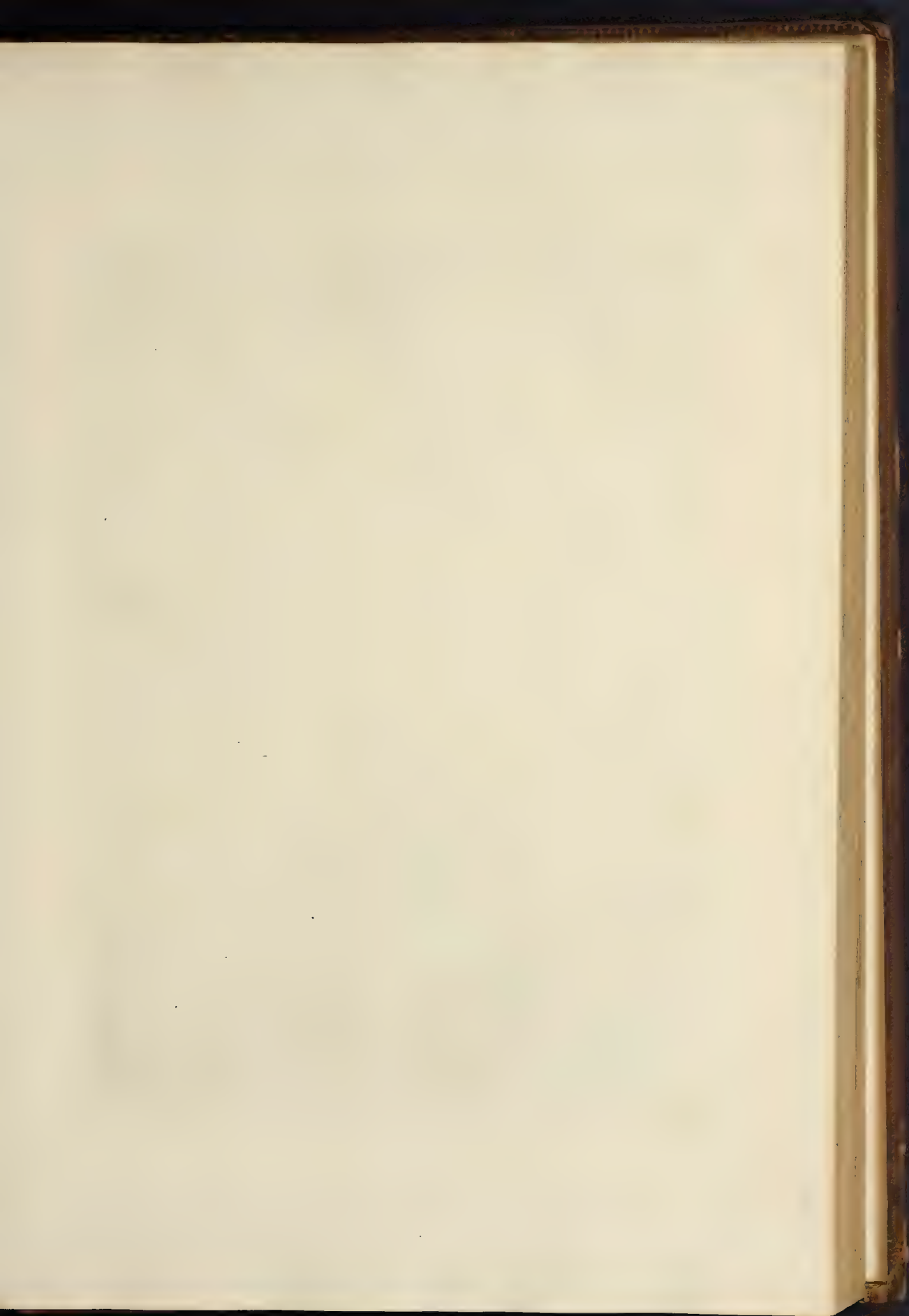
* There is also a place of this name on the coast of the Ægean Sea, opposite the island of Tenedos, formerly called Troas Alexandria, or Troas; by which name it is mentioned in the Acts of the Apostles.

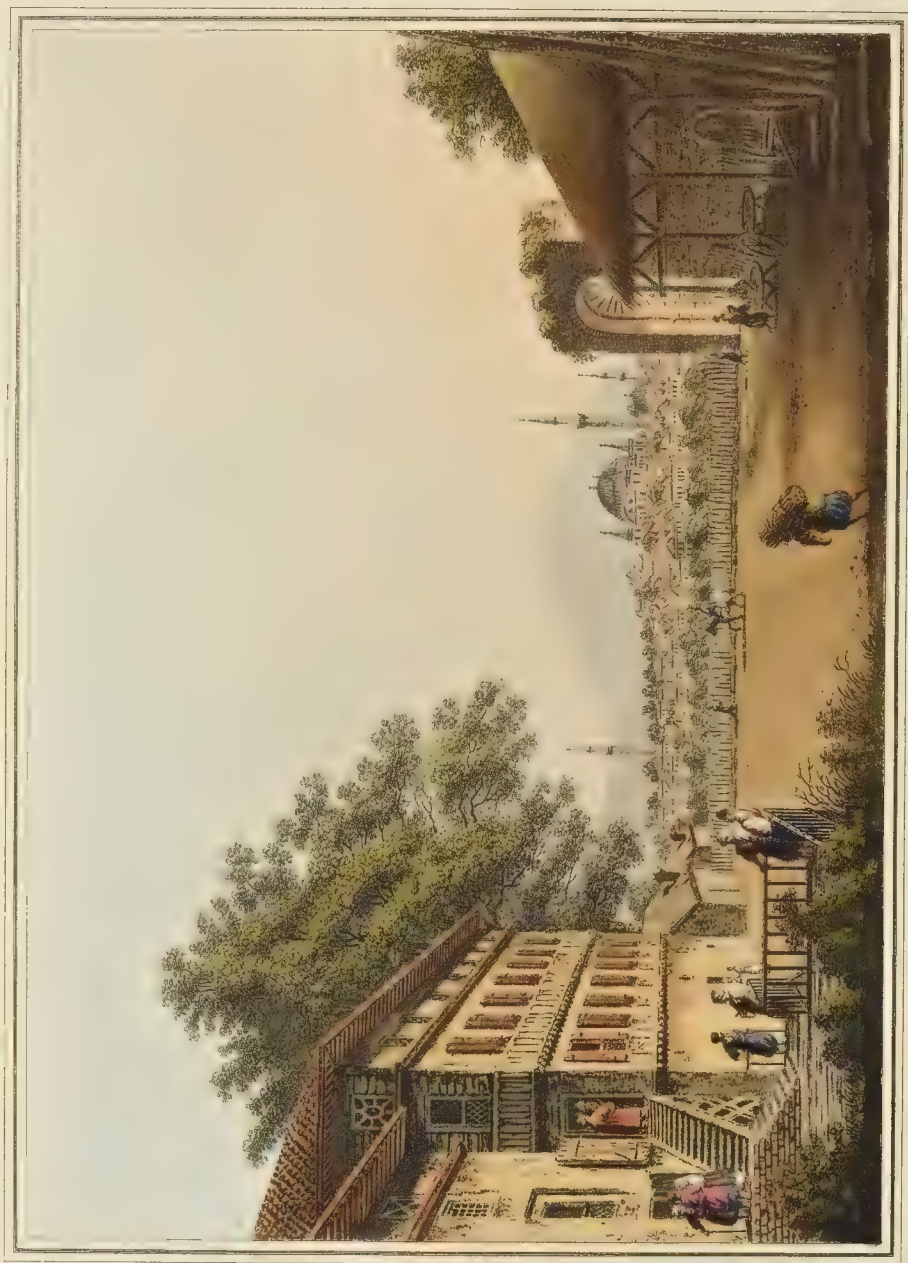
Vers le milieu du quatorzième siècle les Turcs passèrent le Pont Euxin, et envahirent l'Europe: La Romélie et la Bulgarie, l'ancienne Thrace et la Mæsia, furent les premières provinces qu'ils occupèrent. Amureth Premier, fils d'Orchan, et petit fils d'Othman, le fondateur de leur nation, fut le chef sous lequel ils se distinguèrent par des conquêtes vers l'an 1360 et 1389, par lesquelles ils s'établirent sur les côtes occidentales de la Mer Noire. Eski-Estamboul, la ville dont cette Vue est tirée, est, à ce que l'on dit, une des places qu'ils possédèrent dans leur première invasion du territoire Européen: on suppose aussi, que c'est à cette époque que la mosquée, le minaret, et la fontaine, représenté dans la gravure, furent bâtis. Stamboul, ou comme on le voit inscrit sur la monnaie Turke, Islam-boul, signifie "La résidence des fidèles," ou "des vrais Mahométans." Eski-Estamboul, ou comme on peut le traduire, La Vieille Constantinople, est située entre les villes de Borgas et de Kirkclisia, environ à quinze lieux de la frontière du nord de la province de Romélie, près d'une petite rivière, sur laquelle il y a un pont de pierres de trois arches. Entre cette place et Kirkclisia on voit les ruines de quelques anciennes fortifications, mais on ignore l'époque et le nom de celui qui les a fait élever.

Il peut être nécessaire d'observer que comme cette description d'Eski-Estamboul ne correspond pas avec celles qui ont déjà paru, tant sur sa situation que sur d'autres particularités, il n'est pas improbable qu'il y ait aux environs une autre ville du même nom^b. Chishull, qui étoit à Eski-Estamboul dans l'année 1701, la place au pied du Mont Hæmus, en Bulgarie, sur une petite rivière, appelée par les Turques, Batkan. Il la décrit comme les restes d'une ancienne ville, et croit que ce pourroit être l'Oescus Triballorum, conquise par Philippe de Macédoine. On y voyoit une image de la Vierge Marie, grossièrement sculptée, et plusieurs croix, au lieu que la ville dont cette Vue est tirée ne contenoit aucun vestiges de Christianisme.

Dans les meilleurs mappemondes, Eski-Estamboul est aussi placée au nord du Mont Hæmus, et pas très-loin de Ternarwa, l'ancienne capitale de la Bulgarie, sur une rivière qui se jette dans la Mer Noire près de Varna.

^b Il y a aussi une place de ce nom sur la côte de la Mer Egée, vis à-vis de l'île de Tenedos, appelée autrefois Troas Alexandria, ou Troas; nom sous lequel elle est connue dans les Actes des Apôtres.





KIRKCLISIA,

IN ROMANIA.

KIRKCLISIA is a large populous city, about forty league on this side Constantinople, on the high road thence to Hermannstadt; distant from Adrianople twelve leagues, and about six from the coast of the Black Sea. It is said to have formerly contained forty churches, whence it derived it's name, Kirk Ekklesie, i. e. the city of forty churches; it does not however contain many edifices appropriated to Christian worship at present, nor are the Christian inhabitants numerous. The public buildings are all of hewn stone, or marble, some of them very handsome: they consist principally of ten mosques and minarets, with several hummums, a besestein or market-place, and a fine fountain. The city is without walls, and is inhabited chiefly by Turks and Jews; the latter, who have removed hither from Podolia, are very numerous, and speak a kind of corrupt German. Their principal employment is making butter and cheese, to which they affix a particular mark, whereby, says Busching, the Jews at Constantinople, to whom they send it, know that the whole is clean, and made by Jews.

Bosovich, who seems to have found some difficulty in procuring accommodations at this place, speaks of it in a manner by no means corresponding with it's appearance: "We were conducted," he says, "to a house in which the princes of Moldavia, as well as foreign ministers, and other persons of distinction, had usually lodged; and which had been highly spoken of at Constantinople. We found a kind of court, very large, proper for the carriages, and stables for the horses; but the house was far from answering our expectations, or the encomiums that had been bestowed on it. We ascended by a dirty, large staircase, broken and uncovered, into a small passage, which led into two apartments, dark, narrow, and dirty. The ambassador* and his lady, displeased with this lodging, went to another in the neighbourhood, which they found still more disagreeable, notwithstanding they were assured by the mistress of it, that it was without exception the best in all the country. We then went to the house of the Papas (a Greek priest or curate in the place), but found it equally disagreeable; at length we pitched two tents in the court-yard for our abode during our stay."

The country on this side Kirkclisia is woody and hilly, and abounds with fine marble: on the farther side, as far as the village of Assibaly, a distance of four miles, the whole way is covered with vineyards.

At this place the regular posts commence for Moldavia and Walachia.

KIRKCLISIA est une ville grande et peuplée, située à environ quarante lieues de ce côté de Constantinople, sur la grande route qui conduit de cette capitale à Hermanstadt: elle est éloignée d'environ douze lieues d'Adrianople, et six des côtes de la Mer Noire. On dit qu'elle contenait autrefois quarante églises, et c'est de là qu'elle dérive son nom de Kirk Ekklesie, ou la ville à quarante églises. Cependant aujourd'hui elle en contient peu, et même les habitants Chrétiens n'y sont pas nombreux. Les édifices publics sont tous en pierre de taille ou en marbre; il y en a de très beaux: ils consistent principalement en dix mosquées et minarets, plusieurs bains publics, un besestein ou place du marché, et une belle fontaine. La ville n'est point entourée de murailles; elle est habitée en grande partie par des Turcs et des Juifs: ces derniers, qui y sont venus de Podolie, sont très nombreux, et parlent une espèce d'Allemand corrompu. Leur principale occupation, dit Busching, est de faire du beurre et du fromage, qu'ils envoient aux Juifs de Constantinople, avec une marque particulière, par laquelle on aperçoit que c'est l'ouvrage de leurs frères, et qu'il est proprement fait.

Bosovich, qui semble avoir trouvé quelque difficulté à se loger commodément dans cette ville, en parle dans des termes qui ne s'accordent pas avec son apparence. "Nous fumes conduits," dit-il, "dans une maison où les princes de Moldavie, les ministres étrangers et les personnes de distinction avoient l'habitude de loger, et qu'on nous avait fort recommandée à Constantinople. Nous y trouvâmes une cour très spacieuse pour les voitures, et des écuries pour les chevaux, mais la maison étoit loin de répondre à notre attente, ou aux éloges qu'on nous en avait fait: on nous fit monter un escalier, mal-propre, large, rompu et découvert, et à son extrémité nous trouvâmes un petit passage qui donnoit dans deux appartemens, sombres, étroits, et très mal-propres. L'ambassadeur* et sa femme furent si mécontents de ce logement qu'ils vinrent dans une autre maison voisine, mais ils la trouvèrent encore plus désagréable. La maîtresse cependant nous assurait que c'étoit, sans exception, la meilleure de tout le pays. Nous prîmes le parti alors d'aller dans la maison du Papas; (pretre Grec ou curé) mais nous ne la trouvâmes pas mieux; à la fin nous fumes obligés d'établir deux tentes dans la cour où nous restâmes pendant notre séjour."

Le pays de ce côté de Kirkclisia est montagneux, couvert de bois, et abonde en beau marbre. De l'autre côté jusqu'au village d'Assibaly, une distance de quatre milles, la route est bordée de vignes.

Les postes régulières pour la Moldavie et la Walachie commencent dans cette ville.

* Louis P. et L.





MOUNT BALKAN.

MOUNT BALKAN.

MOUNT Balkan, called by the Turks Eminch dag, but generally known by the name of Mount Hæmus*, is part of a vast chain of mountains, of which Argentaro and the celebrated Rhodope are branches. It's eastern extremity forms a promontory, near the Gulf of Forus, on the western shores of the Black Sea, called by the Turks Eminch borun, a translation of it's ancient name, Hæmi extrema†. The provinces of Bulgaria and Romania are separated by this range of mountains, which extend in an irregular direction, and in immense masses, through Servia and Dalmatia to the Julian Alps, of which they form a continuation.

The View is taken in that part of the mountain usually crossed at Dobral by travellers passing from Constantinople to the northern parts of Europe. It is here about twenty miles in width, and presents the most romantic and diversified prospects of rock, wood, and water, interspersed with villages and cultivated valleys. The roads however, if they deserve the name, are wretched beyond description, and in many places scarcely to be traced. Boscowich, in describing the passage of this mountain, says, "The Balkan, where we crossed it, is composed of several chains of mountains, "higher than Rhodope. The roads are frightful, and particularly in the descents, "where they are obstructed by large stones, and broken into deep holes; nor is it "possible to procure any certain information of them, excepting when near the habitations of the peasants." In the most dangerous passes of the mountain guards are stationed, provided with drums, which they beat, to announce to the traveller the security of the road. Carriages, in crossing, are assisted occasionally by oxen or buffaloes, which are taken from the peasants, who also attend on each side to prevent them from overturning in the ravines and dangerous passages, for which they are satisfied with a trifling gratuity.

* The Balkan mountain is sometimes considered as a part only of the Hæmus.

† In the latitude of 42° 34', according to the ingenious Mr. Arrowsmith, who has corrected the latitudes of the whole coast, in his lately published map of Turkey in Europe.

LE Mont Balkan, appelé par les Turques Eminch-dag, mais généralement connu sous le nom de Mont Hæmus*, fait une partie d'une vaste chaîne de montagnes, de laquelle Argentaro et le célèbre Rhodope sont des branches. Son extrémité orientale forme un promontoire près du Golfe de Forus, sur les côtes occidentales de la Mer Noire, appelé par les Turques Eminch-borun, traduction de son ancien nom Hæmi-extrema†. Les provinces de Bulgarie et de Roumélie sont séparées par cette chaîne de montagnes, qui s'étend dans une direction irrégulière, et en masses immenses, à travers la Servie, et la Dalmatie jusqu'aux Alpes Julian, desquelles elle forme une continuation.

La Vue est prise de cette partie de la montagne qui est ordinairement traversée à Dobral, par les voyageurs qui passent de Constantinople dans les parties septentrionales de l'Europe. Elle a en cet endroit environ vingt milles de largeur, et offre la perspective la plus pittoresque et la plus diversifiée, de rochers, de bois, et d'eau, entrecoupée de villages et de vallées cultivées. Cependant les chemins (si on peut leur donner ce nom) sont mauvais au delà de toute expression, et dans plusieurs endroits on peut à peine les suivre. Boscowich, en donnant une description du passage de cette montagne, dit, "Le Balkan, où nous le traversâmes, est composé de plusieurs chaînes de montagnes plus hautes que le Rhodope. Les routes sont effrayantes, et particulièrement dans les descentes, où elles sont "obstruées par des grosses pierres, et coupées de larges trous: encore n'est il pas possible de se procurer de certaines informations sur "les passages les moins dangereux, excepté quand on est près des habitations des paysans." Dans les endroits les plus dangereux de la montagne, des gardes sont stationnés avec des tambours, qu'ils battent pour annoncer aux voyageurs les chemins les plus surs. Les voitures en les traversant sont aidées quand l'occasion le requiert par des bœufs et des buffles, qu'on prend des paysans, qui se tiennent de chaque côté pour les empêcher d'être renversées dans les ravins, et dans les passages dangereux; et ils sont satisfaits avec une légère récompense.

* Le Mont Balkan est souvent considéré seulement comme une partie de l'Hæmus.

† Dans la latitude de 42°, 34', d'après l'ingénieur Mr. Arrowsmith, qui a corrigé les latitudes de toute la côte dans la carte qu'il a récemment publié, de la Turquie en Europe.

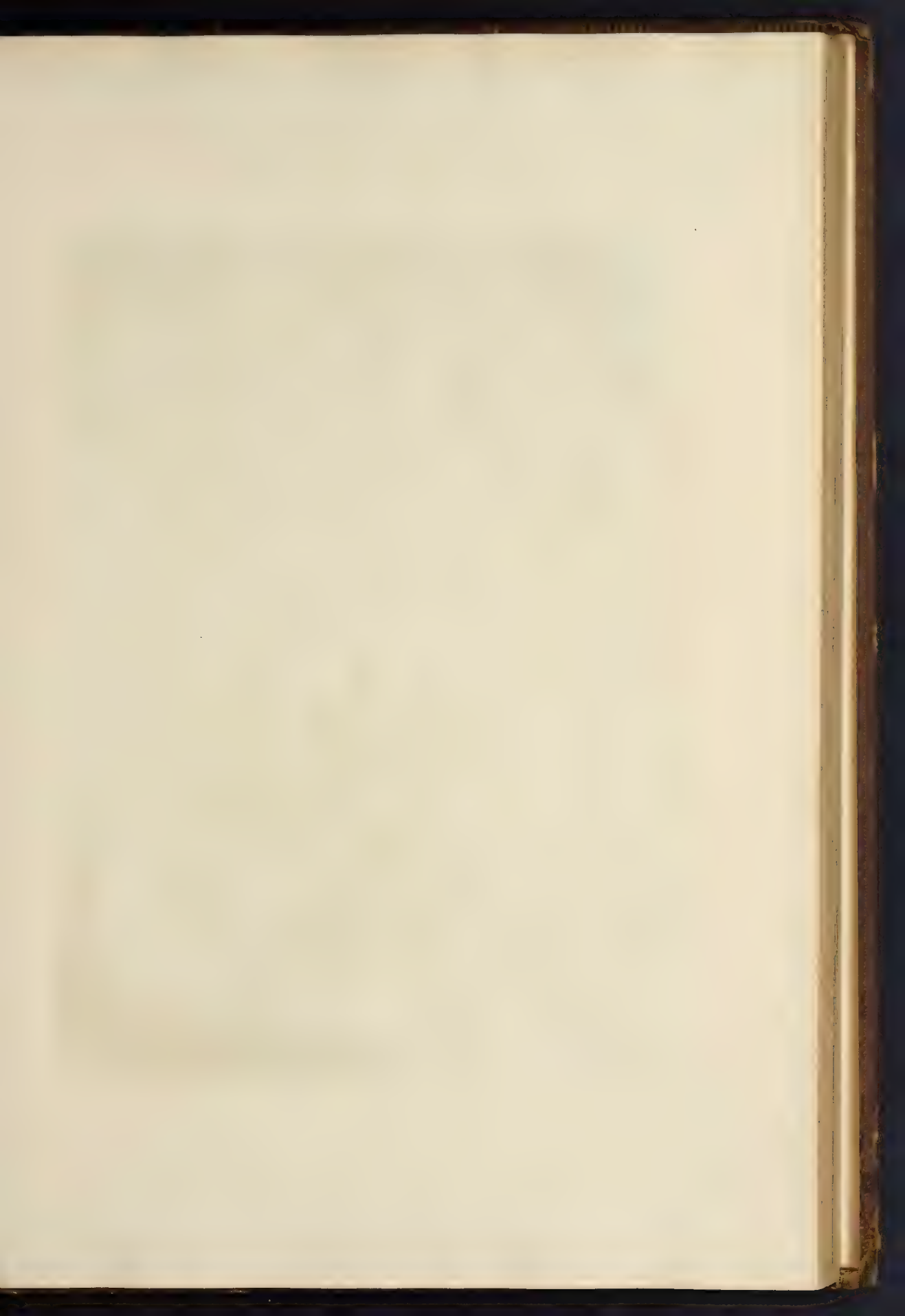




ROAD OVER THE BALKAN MOUNTAIN.

THE annexed engraving represents the passage of the Turkish ambassador and his retinue over the Balkan Mountain, on his return from Petersburg to Constantinople in the month of July 1794. At the same period Sir Robert Ainslie was also returning from his embassy at the Porte with his suite, and an escort of two thousand Turkish guards; and meeting unexpectedly in the narrow and dangerous passes of the mountain, they were mutually obstructed from passing until proper arrangements were made for their security. Fortunately a recess was discovered at a little distance on the side of the road, into which the British minister and his attendants withdrew, while the Turkish cavalcade passed on, by which means the passage was effected without the least accident to either party. The extreme wretchedness of the roads across this stupendous chain of mountains, and the danger of passing them, is noticed in the description of a Plate in Part I; it may therefore appear extraordinary, that such numerous trains of guards, horses, and carriages of different kinds should accompany the ambassadors on these occasions; but it must be recollected, that, the mountains being infested with banditti, an escort is requisite for the security of their persons; and that they are necessitated, from the want of accommodations in these parts, to carry with them not only provision, but bedding, furniture, &c., and sometimes even water, for the conveyance of which numerous vehicles and attendants are indispensable. Boscowich, who accompanied the English ambassador through these provinces in the year 1762, says, "We carried with us in waggons the most necessary things for our journey: kitchen utensils, beds, tents, tables, chairs, &c., because there was nothing to be found in the places where we lodged but four walls; or, if by chance some wretched furniture was met with, such as carpets or sofas, we had them always removed, being fearful from their very dirty condition of their communicating the plague. In a journey of this kind therefore every thing useful ought to be carried."

LA gravure ci-jointe représente le passage de l'ambassadeur Turc, et de sa suite sur la montagne de Balkan, à son retour de Petersbourg à Constantinople, dans le mois de Juillet en 1794: dans lequel tous le chevalier Robert Ainslie retourna aussi de son ambassade à la Porte avec sa suite et une escorte de 2000 gardes Turcs. Ils se rencontrèrent inopinément dans les passages étroits et dangereux de la montagne; et furent mutuellement empêchés de passer jusqu'à ce qu'on eut pris des arrangements convenables pour leur sûreté. Heureusement à une petite distance de là on découvrit au bord de la route un recoin, où le ministre Britannique se retira avec sa suite, tandis que la cavalcade Turque passait, de sorte que le passage se fit sans le moindre accident de part et d'autre. Dans la première Part on a fait remarquer la difficulté de la route à travers cette chaîne épouvantable de montagnes, et le danger qu'il y a d'y passer; ainsi il pourrait paroître extraordinaire que des bandes si nombreuses de gardes, de chevaux, de voitures de différentes espèces accompagnent les ambassadeurs dans ces sortes d'occasions; mais il faut se rappeler que ces montagnes sont infestées par des hordes de bandits, qu'ainsi il faut une escorte pour la sûreté de leurs personnes; et que faute de logemens dans ce pays ils sont obligés de porter avec eux non seulement des provisions mais même leurs lits, leurs meubles, &c., et quelquefois même de l'eau, qu'on ne peut porter sans un grand nombre de voitures et de gens. Boscowich qui accompagnait l'ambassadeur Anglais lorsqu'il traversa ces provinces en 1762 dit: "Nous portâmes avec nous dans des charrettes les choses les plus nécessaires pour notre voyage, des utensils de cuisine, des lits, des tentes, des tables, des chaises, &c., parcequ'on ne trouvait dans les lieux où nous logeames que les quatre murs; ou si par hazard on trouvnit quelques misérables meubles, comme tapis ou sofas, nous avions toujours soin de les faire ôter, parceque leur saleté nous faisait craindre qu'ils ne nous communiquassent la peste. Ainsi dans un voyage de cette espèce on doit porter avec soi tout ce qui est utile."





CHIALA KAVAK

CIALA-KAVAK,

IN BULGARIA.

THE village of Ciala-Kavak is situate at a little distance to the north of Dobral, on the great road leading from Constantinople to Hermannstadt. The houses are solidly constructed of very thick planks, roofed with heavy tiles, and contradict strongly by their appearance the accounts given by the generality of travellers of the extreme wretchedness of the Bulgarian dwellings. Chishull says, "The inhabitants of this province seem excessively poor, and are defended from the injuries of the weather by houses very meanly built:" yet this author's representation is by far the most favourable. "From Dobral," he observes, "we begin to ascend the foot of the Hæmus, where the way winds so artificially, as to take away the difficulty of ascent. Here crossing a rapid river, which forms its channel in the body of the mountain, and through a variety of pleasant shades and cliffs, we arrive at length at an open plain on the top of the hill, and therein at a true country Paradise of Bulgar-Christians, called Challikavak. On the top of the hill we proceed for some time in a level road through a stately grove of oaks, after which the way begins to descend."

The accounts of this province by Boscovich, as well as by a more modern traveller, are unfavourable in the extreme. The houses, according to the former, are built of mud and wood, without windows, and so low as not to permit any one to stand upright, excepting between the beams of the roof, which are quite black with smoke. The latter says, "The accommodations for travellers in Bulgaria are beyond description deplorable. Although our *firman* secured to us the best lodging each place furnished, we never could expect any thing half so comfortable as an English barn. Whenever we had the good fortune to meet with a fire-place, it was sure to be in the middle of the room, with a hole in the roof to let out the smoke. We found the people of the country inhospitable savages, never yielding us any assistance, but when it was compulsory." This author, however, observes, "they are so accustomed to be plundered, that they are dreadfully afraid of strangers, and carefully conceal from them even the necessities of life."

* Mr. Hunter.

Le village du Ciala-Kavak est situé à une petite distance au nord de Dobral, sur le grand chemin qui conduit de Constantinople à Hermannstadt. Les maisons sont solidement bâties en planches très épaisses, couvertes de tuiles pesantes, et démentent par leur extérieur ce que la généralité des voyageurs disent de l'extrême misère des habitations Bulgares. Chishull dit que les habitants de cette province sont excessivement pauvres, et sont défendus des injures de l'air par des maisons chétivement bâties. Cependant le récit que cet auteur fait est beaucoup le plus favorable. "Nous commençons," dit-il, "à monter au pied du mont Hæmus, par un chemin qui tourne avec tant d'art qu'il ôte la difficulté de la hauteur. Là, traversant une rivière rapide qui forme son lit dans le corps de la montagne, et au travers d'une variété de rochers et d'ombrages agréables, nous arrivâmes enfin sur le sommet de la montagne à une plaine ouverte, où nous trouvâmes un véritable paradis champêtre de Bulgares Chrétiens appelé Challikavak. Sur ce sommet nous continuâmes quelque temps notre route par un chemin uni, au milieu d'un bosquet majestueux de chênes, après lequel le chemin commence à descendre."

Ce que Boscovich, ainsi que Hunter, voyageur plus moderne, disent de cette province est extrêmement défavorable. Suivant le premier les maisons sont bâties de boue et de bois, sans fenêtres, et si basses qu'on ne peut pas s'y tenir debout, si ce n'est entre les solives du plafond, qui sont absolument noires de fumée. Le dernier dit que les logements pour les voyageurs en Bulgarie sont pitoyables au-delà de ce que l'on peut dire. "Quoique notre *firman*," continue-t-il, "nous assurât les meilleurs logements, nous ne pûmes jamais rien obtenir qui fut à moitié aussi commode qu'une grange Anglaise. Quand nous avions le bonheur de trouver du feu c'était dans le milieu de la chambre, avec un trou au plafond pour laisser sortir la fumée. Nous trouvâmes les gens du pays des sauvages inhospitaliers, ne nous donnant jamais aucun secours que quand ils y étaient contraints." Cet auteur remarque cependant qu'ils sont si habitués à être pillés qu'ils craignent horriblement les étrangers, et leur cachent avec soin les choses mêmes nécessaires à la vie.





DANCE OF PEASANTS,

AT FAHIR, IN BULGARIA.

A GENERAL description of the villages in this province is given in Part I with the view of Ciala-kavak, near which the village of Fahir is situate. At this place, as well as at the neighbouring villages, notwithstanding the poor accommodation they afford, ambassadors and persons of distinction, in passing from Bucharest to Constantinople, are frequently obliged to take up their residence; on which occasions it is customary for the inhabitants to assemble in bands, and by singing and dancing welcome the traveller, from whom they expect a trifling gratuity. The annexed Drawing represents a dance of this kind, by fire-light, before the house in which Sir Robert Ainslie passed the night, in the above-mentioned village, on his return from Constantinople. The most conspicuous figure is playing on a coarse bag-pipe, and dancing at the same time. The women, who are generally barefoot, wear strings of Turkish money, chiefly *paras*, (worth about a halfpenny) for ornaments, round their necks, and about different parts of their dress. The group of figures on the right hand consists of part of the suite and escort of the British ambassador. This assemblage of the peasantry is mentioned by Boscowich, when at Dobral, a village in the vicinity of the Balkan Mountain. "The ambassador," says this author, "lodged in a new house, which consisted of one large room very clean; the rest accommodated themselves, as well as they could, in filthy huts or dens belonging to the inhabitants. Here the Bulgarian girls assembled soon after our arrival, and sung and danced after their manner, before the door of the ambassador, throwing down, at intervals, a handkerchief, on which they expect some *paras* to be put."

ON a donné une description générale des villages de cette province, avec la gravure de Ciala-kavak, près duquel se trouve le village de Fakir. Dans cette place aussi bien que dans les villages voisins, quoiqu'on n'y trouve que de pauvres logemens, les ambassadeurs et et d'autres personnes de distinction sont souvent obligés de séjourner, en passant de Bucarest à Constantinople. Dans ces sortes d'occasions, c'est la coutume des habitants de s'assembler par bandes pour chanter et danser à l'honneur du voyageur, dont ils s'attendent à recevoir, en reconnaissance, de petits présens. Cette gravure-ci représente une danse de cette espèce, à la lueur d'un feu allumé devant la maison où Monsieur le Chevalier Ainslie passa la nuit, dans le village ci-dessus mentionné, à son retour de Constantinople. La figure la plus remarquable est celle qui joue d'une musette groissière, et danse dans le même tems. Les femmes qui ordinairement sont nu-pieds, portent des cordons de monnaie, surtout des *paras*, dont chacun a à peu-près la valeur d'un sou, en guise d'ornemens, autour de leurs cous, et sur différentes parties de leur ajustement. Le groupe de figures, à la droite, est composé d'une partie de la suite et de l'escorte de l'ambassadeur de sa Majesté Britannique. Boscowich fait mention de cette assemblée de paysans, lorsqu'il était à Dobral, village au voisinage du Mont Balkan. "L'ambassadeur," dit cet auteur, "fut logé dans une maison neuve qui n'avait qu'une chambre spacieuse mais très propre; les autres s'arrangerent, comme ils purent, dans des cabanes, ou huttes sales qui appartenaient aux habitans. Alors les Bulgariennes s'assemblerent bientôt après notre arrivée, chanterent, danserent à leur mode, devant la porte de l'ambassadeur, jettant, de tems en tems, leurs mouchoirs par terre dans l'espérance qu'on y mit quelques paras."





VIEW ON THE ALUTA,

IN WALACHIA.

THE province of Walachia is of considerable extent, but contains few towns of note, and is in general but poorly cultivated. The Turks call it Carabogdana, which signifies the land of black wheat, from it's producing a great quantity of this kind of grain. The western parts are extremely mountainous, and afford the most romantic and grand scenery. In the rivers gold-dust is found in considerable quantities; and it is supposed the mines of the mountains would yield abundantly, if they were properly worked.

The view exhibited is taken on the Aluta. This river rises near Czyek, an inconsiderable town in the northern part of Transylvania; and after winding among the mountains of Walachia, and passing a town of it's own name, falls into the Danube, between Widdin and Nicopolis.

By the treaty of Passarowitz, in the year 1718, the Aluta was made one of the boundaries of the Turkish and Imperial territories, from it's entrance into Walachia to it's discharge into the Danube. By subsequent treaties some little variations have taken place respecting the limits of the two empires.

The group of figures on the foreground of the drawing consists of gipsies offering gold-dust for sale to travellers. One of the principal occupations of this singular people, of whom there are vast hordes throughout the Turkish dominions*, is to collect the gold-sand from the rivers in this province; from which employment they are called gold-washers. The apparatus necessary for this work consists of a crooked board, provided with a wooden rim on each side; over this they spread woollen cloths, and shaking the gold-sand mixed with water upon it, the small grains remain sticking to the cloth, from which they easily separate them. The tents on the opposite side of the river are the dwellings of these people, while thus employed; the cottage near is the residence of a commissary, appointed to superintend them; one half of the gold found being collected as the dowry of the princess of Walachia: the remaining half is the property of the finder.

* The Zingani are very numerous in Syria, where they pass for Mohammedans. They live in tents, and sometimes in grottoes under ground. These people bear a much better character than their relations in Hungary, or the gipsies in England, who are thought by some to have been originally of the same tribe.—Pocock.

La province de Valachie est d'une étendue considérable, mais elle contient peu de villes importantes, et est en général mal cultivée. Les Turcs l'appellent Carabogdana, ce qui signifie la terre de froment noir, dont elle produit abondamment. Les parties occidentales sont extrêmement montagneuses, et présentent les aspects les plus grands et les plus romantiques. On trouve dans les rivières une grande quantité de sable d'or, et l'on croit que les montagnes en donneraient beaucoup si elles étaient bien exploitées.

La vue ci-jointe est prise sur l'Aluta. Cette rivière prend sa source près de Czyek, ville peu considérable dans la partie du nord de la Transilvanie; après plusieurs détours dans les montagnes de Valachie, et après avoir traversé une ville de son nom, elle se jette dans le Danube, entre Widdin et Nicopolis.

Par le traité de Passarowitz, en 1718, l'Aluta était une des bornes des territoires Turcs et Impériaux, de son entrée dans la Valachie jusqu'à sa chute dans le Danube. Par des traités subséquents on a fait quelques légers changemens relatifs aux bornes de ces deux empires.

Le groupe de figures sur le devant du dessin est composé de Bohémiennes offrant aux voyageurs de leur vendre de sable d'or. Une des occupations principales de ces êtres singuliers, dont on trouve beaucoup de hordes parmi les possessions Turques*, est de recueillir le sable d'or des rivières de cette province, ce qui les fait appeler *laveurs d'or*. L'appareil nécessaire pour ce travail consiste dans une planche inégale, garnie de chaque côté d'un bord de bois; on étend dessus un drap de laine, et en secouant le sable d'or mêlé avec de l'eau, les petits grains restent attachés au drap, d'où on les sépare aisément. Les terres du côté opposé de la rivière sont les habitations de ces gens tandis qu'ils sont ainsi employés; la chaumière à côté est la résidence d'un commissaire nommé pour les surveiller, une moitié de l'or trouvé étant recueilli comme la dot de princesse de Valachie, et l'autre moitié comme la propriété de celui qui l'a trouvé.

* Les Chingani sont très nombreux en Syrie où ils passent pour Mahométans. Ils vivent sous des tentes et quelquefois dans des grottes souterraines. Ils ont une réputation beaucoup meilleure que leurs relations en Hongrie, ou les Bohémiennes en Angleterre, que quelques personnes croyent avoir été originairement de la même tribu.—Pocock.





CHURCH AND CONVENT OF ST MARY.

CONVENT OF ST. MARY,

IN WALACHIA.

At about a day's journey distant from the town of Pitesti, following the course of the Argis, is the stately and venerable convent of St. Mary, called by the Walachians *St. Mary curle d'Argis*, from it's situation on that river. It consists of two spacious courts, one of which is represented in the Drawing, containing a handsome and well-built church of stone, ornamented with cupolas, each terminating with a triple cross, probably as emblematic of the Trinity. In this church are several monuments of the ancient despots of Walachia, whose place of residence, it is conjectured, was a large and strong castle situate upon an eminence about a league distant, very considerable remains of which yet exist. This convent is held in great veneration by the natives of the province, as well as by the Turks themselves, by whom it has been respected even in time of war. It's inhabitants are Greek monks, or caloyers, who are commodiously lodged, and very hospitable to travellers.

Chishull, who visited several religious houses in this part, says, "they are usually very fair, well built, richly adorned, profusely painted, and, for the most part, furnished with bells; though in some places the *wooden plank* is used, which is common to the Greeks in Turkey, where bells are not permitted. The porch is generally daubed with superstitious representations of the punishments of Hell, and often the inward walls are profaned with some inconsistent corporeal image of God the Father."

The figures in the Plate are principally monks, and the servants of the convent; among the smaller ones are pilgrims, to whom a monk (as is frequently practised) is addressing a religious discourse under a small cupola supported by four pillars, in front of the church. The female figure sitting on the ground may occasion surprise to those, who are acquainted only with the custom of the Latin cloisters; the Greek church, (in this respect at least) more rational, allows the monks to marry*.

* La Motraye, speaking of the ridiculous austerities practiced by the monks at la Trappe, says, "if a woman only set her foot in the court nearest the monastery, it was deemed necessary to purify it by throwing seven buckets of water to wash it!"

ENVIRON à une journée de distance de la ville de Pitesti, en suivant le cours de l'Argis, on voit le superbe et vénérable Couvent de S^{te} Marie, appelé par les Walachiens "*S^{te} Marie curle d'Argis*," d'après sa situation sur cette rivière.

Il consiste en deux cours spacieuses, une desquels est représentée dans la Gravure, contenant une belle église bien bâtie en pierres, ornée de coupôles, terminées d'une triple croix, probablement comme un emblème de la Trinité. Il y a dans cette église plusieurs monuments des anciens despotes de Walachie: on suppose qu'ils faisoient leur résidence dans un grand château fort, situé sur une éminence environ à une lieue du couvent, et dont il existe encore des restes considérables.

Ce couvent est extrêmement révééré par les habitants de la province aussi bien que par les Turcs, et par lesquels il a été respecté même en temps de guerre. Ceux qui l'habitent sont des moines Grecs ou calayeros, qui sont commodément logés et très-hospitaliers envers les étrangers.

Chishull, qui a visité plusieurs maisons religieuses dans ses cantons, dit, "elles sont généralement belles, et bien bâties, richement ornées et profusément peintes, et pour la plus-part fournies de cloches quoi qu'en plusieurs endroits les *planches de bois* soient en usage. Ce qui est commun chez les Grecs en Turquie, où les cloches ne sont pas permises. Le portique est généralement barbouillé de représentations superstitieuses des punitions de l'enfer, et souvent les murs de l'intérieur sont profanés par des images corporelles de Dieu le Père."

Les figures dans la Gravure sont principalement des moines et des domestiques du couvent: parmi les plus petites sont des pèlerins auxquels un moine (comme il arrive fréquemment) adresse des discours religieux, sous une petite coupole soutenuë de quatre colonnes, en face de l'église. La figure de femme assise à terre, peut causer de la surprise à ceux qui ne connoissent que les usages des cloîtres Latins; l'église Grecque (sous ce rapport au moins) plus raisonnable permet aux moines de se marier*.

* La Motray en parlant des austerités ridicules pratiquées par les religieux de la Trappe, dit, "si une femme mettoit seulement le pied dans la cour la plus voisine du monastère, il seroit regardé comme nécessaire de le laver, en y jetant sept seaux d'eau pour la purifier."





ENTRANCE TO THE CONVENT OF ST. MARY,

IN WALACHIA.

A REPRESENTATION of the inner court of this extensive pile of building is given in the preceding part, with a description of its situation, &c. The View annexed is taken from the approach or outer court: the central tower is seen on the right hand in the former delineation, and over the roof the cupola and turrets of the church are visible, from which an idea may be formed of their respective situations.

The following account by Chishull of one of the monasteries near Bucharest is given as descriptive of the generality of religious houses in this province: "The fabric is an oblong quadrangle, regularly built and divided into cells for the monks, with lodgings for the abbot, a common refectory, kitchen, and other public apartments. In the middle of the area is erected the chapel, of the exact figure of the ancient Greek churches: that is, distinguished into the porch or outward chapel, body of the church or chancel, and altar: the several parts being regular and stately, supported by pillars, and covered with high cupolas. The ornaments of painting, gilding, and embroidery, are exceeding rich, and the pictures so numerous as to possess every part of the church in the inside as well as the outside of the front."

The wooden plank, mentioned in the former description, used for calling the congregation together, where bells are prohibited, is a long pendulous board placed at the church door, on which a rude kind of tune is produced by beating with two mallets.

The group of figures under the trellis consists of a dying woman, brought on a bier by her friends from the adjacent village to the convent for absolution; a circumstance that took place while the artist was present.

On donne dans la Part première une représentation de la cour intérieure de ce bâtiment immense, avec la description de sa situation, &c. Le tableau que l'on en fait ici a été dessiné de l'approche, ou de la cour extérieure: à la droite dans le premier tableau on voit la tour du milieu, et au-dessus du toit on peut remarquer le dôme, et les tourelles de l'église, ce qui peut donner une idée de leurs situations respectives.

On donne le narré suivant par Chishull d'un des monastères près de Bucaresti comme une description générale des maisons religieuses de cette province: "L'édifice est un quadrangle oblong, bâti régulièrement, et divisé en cellules pour les moines, avec des logemens pour l'abbé, un réfectoire commun, une cuisine, et d'autres appartemens publics. Au milieu est la chapelle, qui imite parfaitement la forme des anciennes églises Grecques; c'est-à-dire, qu'on y distingue le porche, ou chapelle extérieure, la nef de l'église, ou cancel, et l'autel: ces différentes parties sont régulières, bien soutenues par des colonnes, et surmontées de dômes élevés. Les ornemens des peintures, de la dorure, de la broderie sont extrêmement riches; et les tableaux si nombreux qu'ils remplissent toutes les parties de l'église au dedans, et au dehors de la façade."

L'ais de bois, mentionné dans la description précédente, employé pour assembler la congrégation où les cloches sont défendues, est une longue planche suspendue, placée à la porte de l'église, sur laquelle on forme une sorte de ton grossier en la battant avec deux marteaux.

Le groupe de figures sous le treillis est une femme mourante, apportée dans un cercueil par ses amis du village voisin au couvent pour avoir l'absolution; fait qui eut lieu tandis que l'artiste se trouvait là.





P I T E S T I,

IN WALACHIA.

PITESTI is an inconsiderable town, pleasantly situate in a romantic and fertile country, affording a great variety of diversified and beautiful prospects. It stands on the road from Hermanstadt to Bucharest, distant ten German posts, or about 120 English miles, to the north-west of the latter, and nearly in the centre of the province of Walachia. The Argis, which takes it's rise in the mountains that separate this province from Transylvania, winds it's course at the foot of the town, and contributes greatly to the beauty of it's situation. This river, after uniting with the Dembowitz, falls into the Danube nearly opposite the village of Tortukai, in Bulgaria. Of the romantic scenery of this part a traveller of distinction (the Margrave of Anspach) gives the following account: "I shall not attempt to describe the majestic beauties of these mountains, in some parts covered with wood, in others perpendicular, from which accident, or tempest, had thrown down huge trees, that dammed up the stream. Nothing more wild or romantic can be conceived than many places of this kind, which I have passed; but the beauty of the scenery scarcely compensated for the wretchedness of the roads. This country may be called, indeed, a jewel ill-set: what would it be in the hands of taste and industry!"

Notwithstanding this province is favoured with a fertile soil, and produces abundance of corn, fruit, and delicious wine, it is but thinly inhabited, and presents to the eye of the traveller a picture of distress and misery: the dwellings are in general huts or caves, composed of mud and sticks, with holes in the roof to let out the smoke. It pays by stipulation a sum of 320 purses (about 32000*l.* sterling) to the Porte; but three times this sum is supposed to be procured by the extortion and rapacity of the government and it's agents. "From this oppression," says the above-mentioned writer, "the natives are frequently driven to find shelter in the mountains; where, at least, they avoid the cruelties they experience from a tyrannical government."

The Engraving represents the extremity of the town, with a Greek church and convent on an eminence upon the right hand, the margin of which is watered by the Argis.

PITESTI est une ville peu considérable, agréablement située dans un pays pittoresque et fertile, offrant une grande variété de belles vues. Elle est située sur le chemin d'Hermanstadt à Bucaresti, environ dix postes Allemandes, ou 120 miles Anglois, au nord-ouest de la dernière, et presque au centre de la province de Walachie. L'Argis, qui prend sa source dans les montagnes qui séparent cette province de la Transylvanie, serpente au pied de la ville, et ajoute beaucoup à la beauté de sa situation. Cette rivière, après s'être unie avec le Dembowitz, se jette dans le Danube, presque vis-à-vis le village de Tortukai, en Bulgarie. Une voyageuse de distinction, la Margrave d'Anspach, donne le détail suivant des scènes pittoresques de cet endroit: "Je n'entreprendrai point de décrire les beautés majestueuses de ces montagnes, couvertes de bois dans quelques endroits, dans d'autres perpendiculaires, et desquelles des accidents, ou des tempêtes, ont renversé des gros arbres qui ont obstrué le courant. On ne peut concevoir rien de plus sauvage, ni de plus pittoresque que plusieurs de ces endroits où j'ai passé; mais la beauté des scènes compensoit à peine le désagrément des mauvais chemins. Ce pays peut-être justement appelée un hijou mal-monté: que seroit-il dans les mains d'une nation qui auroit du goût et de l'industrie!"

Quoique cette province soit fertile, et produise une abondance de grains, de fruits, et du vin délicieux, elle n'est cependant pas très-peuplée, et offre aux yeux du voyageur un tableau de détresse et de misère: les habitations sont généralement des cabanes, ou caves faites de bois et de boue, ayant des ouvertures dans les toits pour laisser sortir la fumée. Elle paye par stipulation à la Porte une somme de 320 bourses (environ 32000*l.* sterling), mais on suppose que trois fois cette somme est obtenue par l'extortion et la rapacité du gouvernement et de ses agents. L'écrivain ci-dessus mentionné dit, que "cette oppression force souvent les habitants à fuir dans les montagnes, pour y chercher un asile, où, au moins, ils sont délivrés des cruautés qu'ils ont à essuyer d'un gouvernement tyrannique."

La Gravure représente l'extrémité de la ville, avec une église Grecque et un couvent sur une éminence à la main droite, dont les bords sont arrosés par l'Argis.





PALACE AT BUCHAREST.

PALACE AT BUCHAREST,

IN WALACHIA.

IN addition to the general description of Bucharest, which will accompany the View in Part II, the following observations may be added: The public walks on the banks of the little river Dembrowitz are exceedingly pleasant, and much frequented of an evening from their coolness, and the beauty of their situation. The air of the town is however unwholesome, and the water of a bad quality. A considerable part of the town is situate on a mountain, which entirely commands the environs. The houses in general are built and arranged in the Turkish manner, particularly those of the boyards and persons of fortune. It is very unusual to see glass in the windows, the bladders of pigs being used as a substitute for it. The rooms inhabited by the women have always this sort of windows, the Walachians as well as the Turks concealing their women as much as possible from the eyes of strangers.

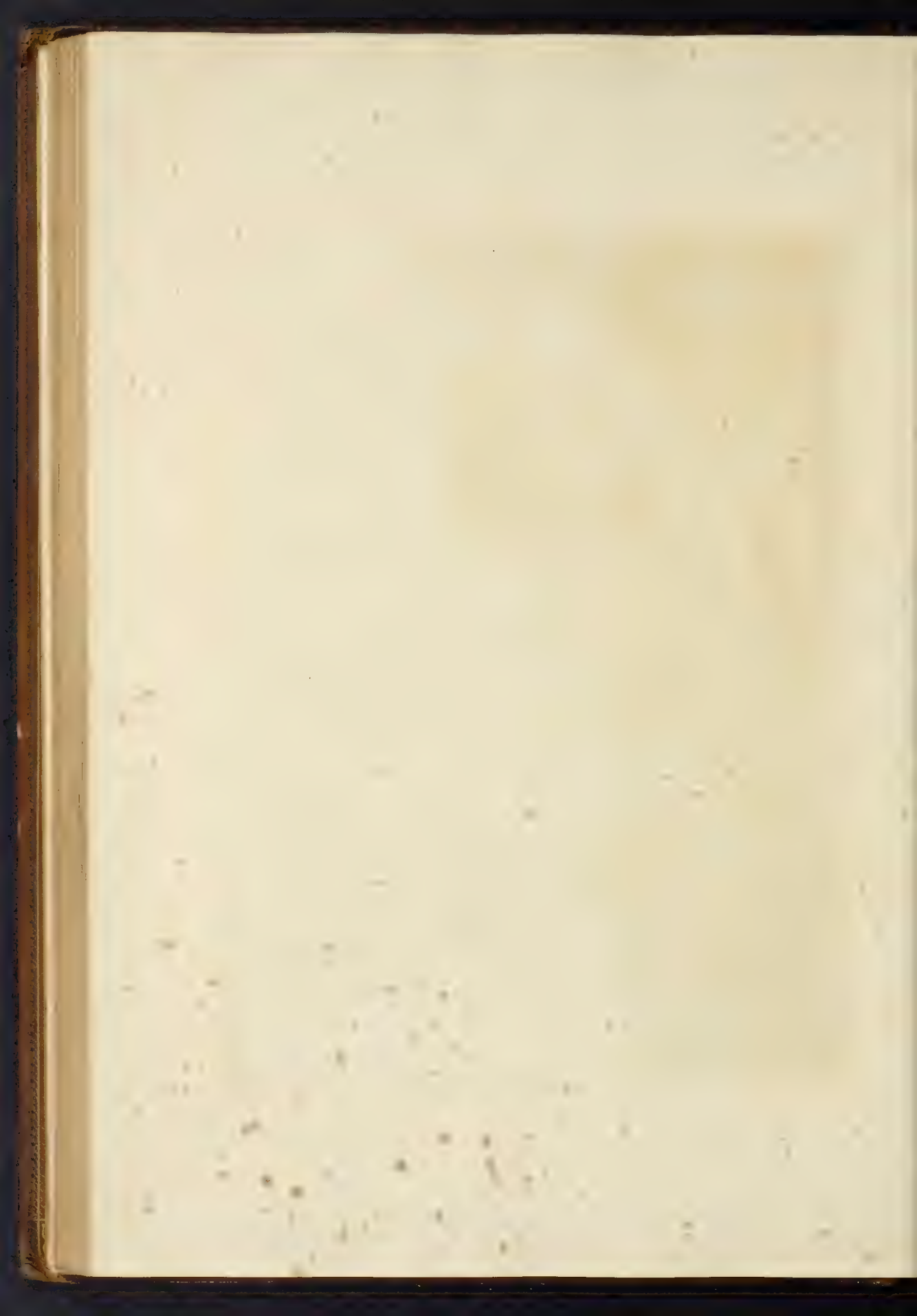
The princes or waywodes in general keep a splendid court in this city, but the palace (which is described by Chishull as a "fair and gentile house, built of stone") having been burned, the present prince was obliged to take up his residence in a monastery, and to live in a more retired manner. "We were introduced," says Hunter, "to the prince's court. His Highness was seated on a sofa in a rich Grecian dress, with his two sons on his right hand; the bishops and nobles were ranged according to their precedence on his left. A great deal of ceremony was observed. The prince was drinking coffee and smoking his pipe, which was of cherry wood, above six feet in length, with an elegant bowl, and a lip of amber. Every one paid him the most obsequious deference, and whenever he opened his lips a profound silence reigned throughout the hall."

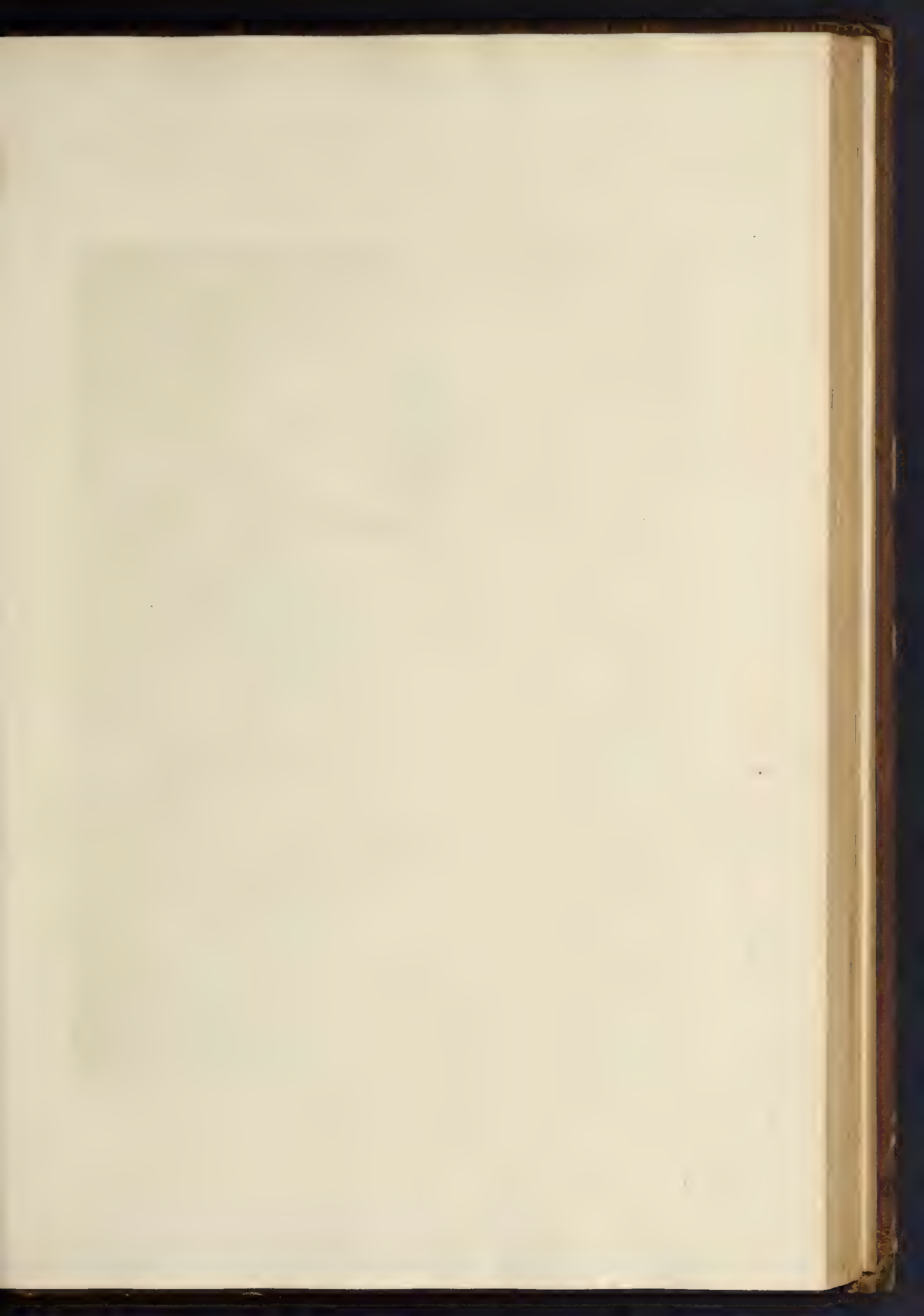
The annexed View represents the Waywode's present place of residence. The building is large and irregular, situate upon an eminence near the banks of the river, commanding pleasant prospects of the adjacent country.

On peut ajouter à la description générale de Bucarest qui accompagnera la Vue dans la seconde livraison, les observations suivantes:— Les promenades publiques sur les bords de la petite rivière d'Embrowitz sont extrêmement agréables, et très fréquentées le soir à cause de leur fraîcheur et de la beauté de leur situation. L'air de la ville est cependant mal-sain, et l'eau d'une mauvaise qualité. Une partie considérable de la ville est située sur une montagne qui domine entièrement les environs. Les maisons sont en général bâties et arrangées à la manière Turque, particulièrement celles des Boyars et des personnes riches. Il est peu ordinaire de voir des vitres aux fenêtres, on y substitue des vessies de cochon. Les chambres habitées par les femmes n'ont jamais d'autres fenêtres, les Walachiens, comme les Turcs, cachant leurs femmes, autant que possible, aux yeux des étrangers.

Les princes, ou waywodes, en général tiennent une cour magnifique dans cette ville, mais le palais (qui est décrit par Chishull, comme une belle et agréable maison bâtie de pierre) ayant été brûlé, le prince actuel fut obligé de fixer sa résidence dans un monastère, et de vivre d'une manière plus retirée. "Nous fumes introduits," dit Hunter, "à la cour du prince: son Altesse était assise sur un sofa, vêtue d'un riche habillement Grec, ayant ses deux fils à sa droite: les évêques et les nobles étaient rangés à sa gauche, suivant leur rang. On observait beaucoup de cérémonie. Le prince buvait son café et fumait sa pipe, faite de bois de cerisier, d'environ six pieds de long, avec un fourneau élégant, et dont l'autre extrémité était d'ambre. Chacun lui témoignait la déférence la plus soumise, et toutes les fois qu'il ouvrait la bouche un silence profond régnait dans la salle."

La Vue ci-jointe représente la résidence actuelle du Waywode. Le bâtiment vaste et irrégulier est situé sur une éminence près des bords de la rivière, et domine agréablement la campagne voisine.





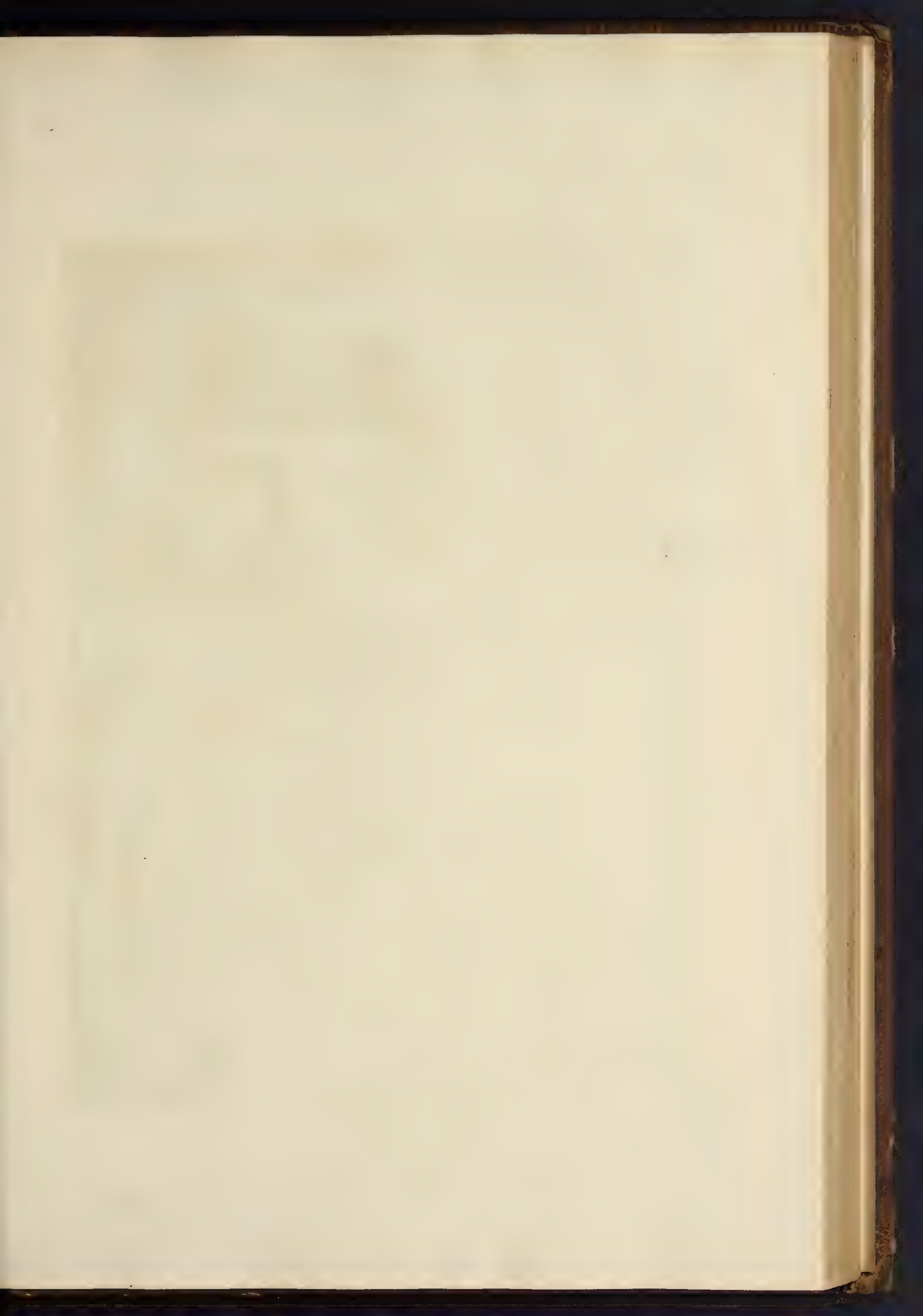


VIEW NEAR BUCHAREST,

IN WALACHIA.

BUCHAREST, the capital of Walachia, is a large, straggling, and populous town, situate on the banks of the river Dembowitz, about forty miles to the north of the Danube. It contains a great number of Greek churches, and several convents, in many of which bells are hung. The houses in this town are of a peculiar construction, and have in many places a mean and wretched appearance, being partly under ground, and covered over with straw or bark of trees: those of the better sort are built of stone, and roofed with a kind of shingles. The streets appear like a continued bridge, being floored from side to side with balks of ten or twelve yards long, and as many inches thick, which are continued through a considerable part of the town, for some miles in extent. The Patriarch of Jerusalem resides in this place in a large khan, in which there are several extensive apartments and warerooms for merchants; the rent is said to amount to about twenty purses *per annum*, which is consigned by the Prince of Walachia to the Patriarch for the use of the Holy Sepulchre at Jerusalem. From some printing-presses established here several religious works have been published for the edification of the inhabitants of the province, who are exceedingly ignorant and superstitious. The poorer sort are instructed gratis by numerous crosses of wood and stone, erected for this purpose in their highways; containing either inscriptions selected from their prayers, the ten commandments, &c., or miserable daubings of Jesus Christ, the Virgin Mary, or the twelve apostles, to which the greatest reverence is paid by those who pass. Several of these objects of devotion are represented in the View, which is taken within a short distance of the town above described. The circular building in ruins is supposed to have been erected to the memory of one of the despots of the province, but at what time cannot be ascertained. The three spires on the church which appears on the left hand denote the Trinity; the largest is in honour of God the Father, the next in size represents the Son, and the smallest the Holy Ghost.

BUCHAREST, la capitale de la Walachie, est une grande villace, très-peuplée, située sur les bords de la rivière Dembowitz, environ à 40 miles au nord du Danube. Elle contient un grand nombre d'églises Grecques, et plusieurs couvents, dont beacoup ont des cloches. Les maisons de cette ville sont d'une construction particulière, et ont en plusieurs endroits une apparence mesquine et misérable, étant en partie sous terre, et couvertes de paille ou d'écorce d'arbres: les meilleurs sont bâties de pierres, et couvertes d'échandoles. Les rues ont l'air d'un pont prolongé, étant planchées dans toute leur largeur avec des madriers de trente à quarante pieds de longueur, sur dix ou douze pouces d'épaisseur, et s'étendant dans une grande partie de la ville, pendant plusieurs milles. Le Patriarche de Jerusalem réside dans cette ville dans un grand kan, dans lequel il y a de très-grands appartements et des magasins pour les marchands; la rente consignée par le Prince de Walachie au Patriarche, pour l'usage du Sainte Sepulchre de Jerusalem, monte dit-on à vingt bourses *per annum*. Il y a quelque presses d'imprimerie établies dans cette place, d'où sont sorti plusieurs livres religieux pour l'édification des habitants de la province, qui sont excessivement ignorants et superstitieux. Les plus pauvres sont instruit gratis; il y a pour cet effet des croix de bois ou de pierres élevées sur leur grand-chemins, sur plusieurs desquelles il y a des inscriptions tirées de leur prières, et les dix commandements, &c. d'autres sont décorées de misérables barbouillages de Jesus Christ, de la Vierge Marie, ou des douze apôtres, et pour lesquels les passans ont une grande vénération. Plusieurs de ces objets de dévotion sont représentés dans la Vue, qui est prise aux environs de la ville ci-dessus décrite. L'édifice circulaire en ruine est supposé avoir été élevé en mémoire de quelque despote de la province, mais on ne peut en assigner l'époque. Les trois flèches qui sont sur l'église que l'on voit à la main gauche dénotent la Trinité; la plus grosse est en l'honneur de Dieu le Père, la moyenne représente le Fils, et la plus petite le St. Esprit.





ANCIENT TEMPLES AT AGRIGENTUM,

IN SICILY.

THE city of Agrigentum had many advantages of situation, being built on elevated ground, separated from the plain below by a natural wall of abrupt rocks, sheltered on three sides by hills, which do not however impede the circulation of the air, and on the other side cooled by the seabreezes blowing over a broad plain, through which the Acragas flows into the port. About four miles from this harbour stood the citadel of Cocalus on one of the highest hills on this coast, now covered by the city of Girgenti.

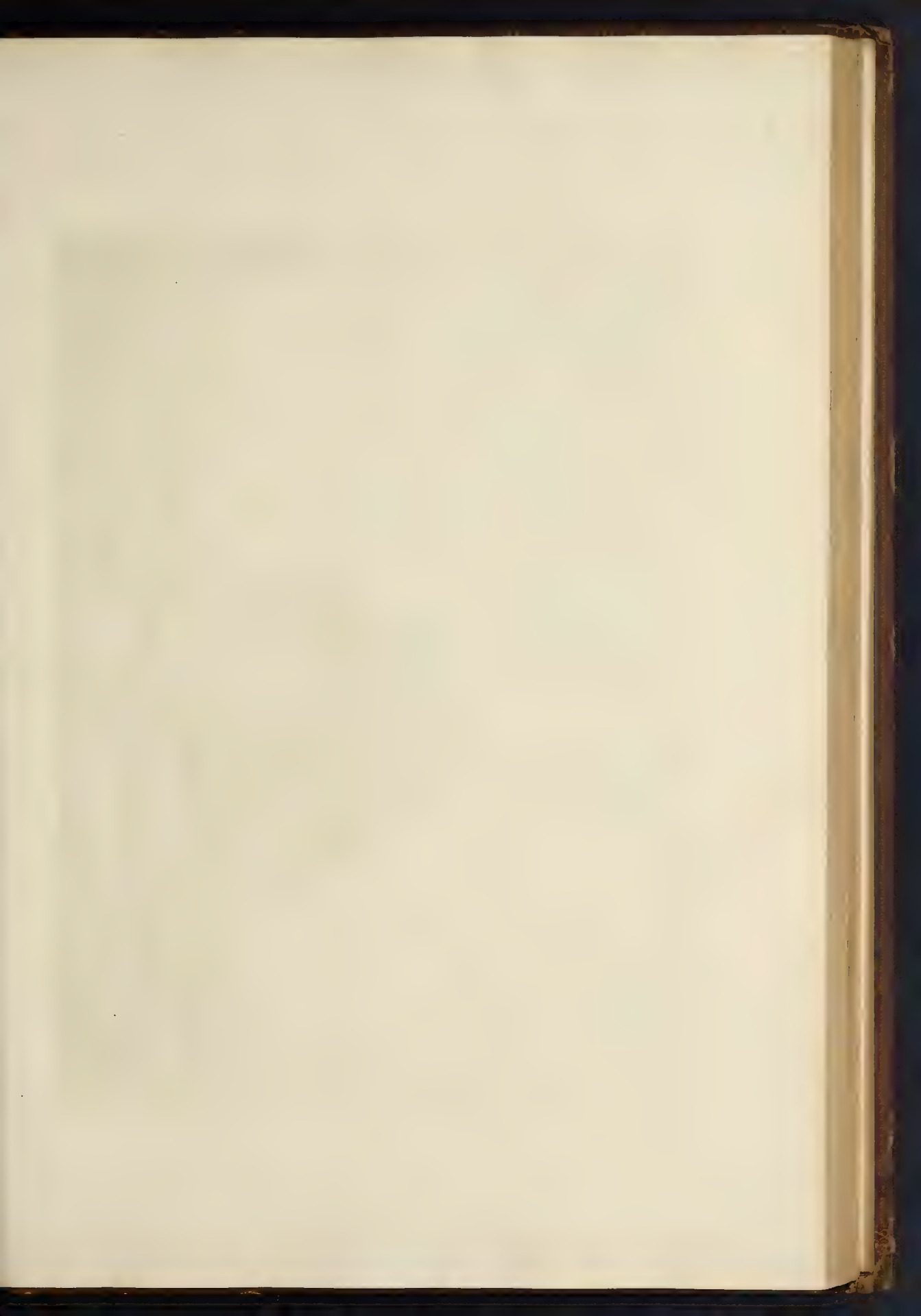
The site of the ancient city abounds with ruins. Among these are the remains of a temple, supposed to have been dedicated to Esculapius, part of which now serves to form the walls of a farmhouse, and are seen in the foreground of the view annexed.

In the back ground of the same view is a Doric temple, that has undergone less dilapidation than any other edifice of the ancient city. All its columns, entablature, pediments, and walls are entire, only part of the roof is wanting. The cella has a door at each end between two columns and two pilasters, and on each side six small doors, and a staircase leading to the rooms beneath the roof. The pediments are much flatter than those used by the moderns, not being elevated above twenty-two degrees. The entablement is very large in its proportions. The columns taper regularly, without any swelling, from four feet three inches in diameter to three feet five. It is commonly called the Temple of Concord, but on no sufficient grounds. It is used at present as a church, half the nave having been covered over for this purpose; and is dedicated to St. Gregory.

LA ville d'Agrigente jouissoit de plusieurs avantages par rapport à sa situation; étant bâtie sur un terrain élevé, séparé de la plaine de dessous par une muraille naturelle de rochers escarpés; à l'abri des vents, de trois côtés, moyennant des collines, qui n'empêchent pas, cependant, la circulation de l'air; et, de l'autre côté, rafraîchi par des vents de mer légers à travers une large plaine, où coule l'Acragas, pour se verser dans le port. À environ quatre milles de ce havre, on voyoit autrefois la citadelle de Cocale sur une des plus hautes collines de cette côte, maintenant occupée par la ville de Girgenti.

L'assiette de l'ancienne ville abonde en ruines; parmi lesquelles se trouvent les restes d'un Temple que l'on suppose avoir été dédié à Esculape; dont des parties servent actuellement à former les murailles d'une maison de fermier, et se voient sur le devant de la planche ci-jointe.

Au derrière de la même planche, on voit un temple Dorique, moins dilapidé qu'aucun édifice de cette ville ancienne. Toutes les colonnes, les entablemens, frontons et murailles en sont en leur entier; et il n'y manque qu'une partie du toit. Le *cella* a une porte à chaque bout, entre deux colonnes et deux pilastres: tandis que de chaque côté se trouvent six petites portes, et un escalier qui conduit aux chambres, dessous le toit. Les frontons en sont beaucoup plus plats que ceux de modernes, n'étant pas élevés au-delà de Vingt-deux degrés. L'entablement est très large, eu égard à ses rapports. Les colonnes diminuent régulièrement, sans aucune enflure, de quatre pieds, trois pouces, de diamètre, à trois pieds, cinq pouces. On l'appelle ordinairement Temple de la Concorde; mais sans autorité suffisante. Il sert d'église, actuellement, la moitié de la nef ayant été couverte, pour cette effet. Comme église, elle est dédiée à St. Grégoire.





BASE OF A COLOSSAL COLUMN

NEAR SYRACUSE.

ON a square pedestal, eighteen feet wide, and nearly as much in height, with a base rather more than two feet, arose a column of proportional magnitude ; which, from the little that remains, appears to have tapered regularly from the bottom. It is a solid mass of large hewn stones, and was erected on a flat stone pavement, that extends to some distance around it. The stones were firmly united without any cement, but the whole was coated with a very hard white stucco, an eighth of an inch thick, small portions of which are still to be seen in several places. By some writers it has been represented as a tomb : but it's complete solidity refutes this opinion. Standing on the high road from Syracuse to Agosta, about eight miles from the latter place, it was probably a triumphal monument, erected by Marcellus, whose army was encamped near this spot after it had taken Syracuse.

SUR une piédestal carré, dont les faces avoient dix huit pieds de largeur, et presqu' autant de hauteur, et sa base plus que deux pieds, s'élevoit une colonne d'une grandeur proportionnelle. Il est massif, construit en belles et grandes pierres et diminuoit régulièrement en diamètre. Sa base est posée sur une aire de grandes pierres, qui s'étend fort loin autour de lui. Les pierres en sont parfaitement jointes sans ciment ni mortier ; mais l'architecte fait recouvrir toute la surface de plusieurs couches d'un stuc blanc très dur, dont l'épaisseur est d'une ligne et demie. On en voit encore subsister des parties en plusieurs endroits. Il n'est pas un tombeau, comme le prétendent différents auteurs ; sa structure prouve le contraire. Sa position, à huit milles environ d'Agosta, sur la route de Syracuse, démontre qu'il fut probablement élevé par Marcellus, lorsqu' après avoir pris Syracuse, son armée campoit entre cette ville et le lieu où on fit ériger ce monument.





R U I N S

OCCASIONED BY THE EARTHQUAKE AT MESSINA, IN SICILY.

THE city of Messina has been much admired for it's beauty. A chain of mountains confines the houses to the seashore, which sweeps in a segment of a circle round the port. A broad quay, decorated with statues and fountains, formed an esplanade in front of a range of palaces, extending about a mile in length, and concealing behind them the inferior buildings. Between these nineteen palaces gates opened into as many streets, receding from the port, which admits vessels of the largest burden to moor close to the parapet of the quay, and is in some places at least seventy fathoms deep.

The ruins of the palazzo Alcontes and the church and convent of the Theatines, which form the subject of the view annexed, display the havoc of one of the most memorable catastrophes recorded in history. The weather in the year 1782 seemed to forebode some commotions in the volcanic country of Calabria, and on the 1st of January, 1783, a slight shock of an earthquake was felt. On the 7th of the same month, and on the 1st and 28th of march, three other earthquakes took place. In the course of this year no less than 949 shocks were noticed, in 1784 there were 151, and they did not entirely cease till the end of the year 1786. These extended more or less over a circle 140 miles in diameter, in the central part of which it was most violent. Of 440000 persons inhabiting this district near 30000 perished beneath the ruins, and near 6000 died of the diseases that ensued. The town of Casal Nuovo was so completely destroyed in an instant, that every vestige of it's streets and houses was confounded in one undistinguishable heap of ruins, and 4000 persons perished in it; though many were dug out, and some of them even unhurt. At Scylla, nearly opposite Messina, a vast promontory, falling into the sea, caused such a flux and reflux of the waters, that about 2500 persons, who had repaired for security to the beach, were at once washed into eternity. During the summer of this memorable year a dry fog overspread all Europe, occasioned no doubt by the immense body of exhalations arising out of the bowels of the Earth.

La ville de Messine a été beaucoup admirée à cause de sa beauté. Une chaîne de montagnes borne les maisons au rivage de la mer, lequel se déploie, en segment de cercle, autour du port. Un quai large, orné de statues et de fontaines, formoit une esplanade au-devant d'une suite de palais, lesquels s'étendoient à environ un mille de longueur, et cachoient les bâtimens inférieurs qui étoient derrière. Entre ces palais, dix-neuf portes s'ouvroient à autant de rues, lesquelles s'éloignoient du port, où les plus grands vaisseaux peuvent amarrer tout près du parapet du quai; et qui a, en plusieurs endroits, au moins soixante et dix toises de profondeur.

Les ruines du palais d'Alconte, ainsi que celles de l'église et du couvent des Théatines, qui font le sujet de la planche ci-jointe, montrent le ravage d'un catastrophe des plus remarquables dont l'histoire faite mention.

En 1782, le tems sembloit annoncer quelques ébranlemens violens, dans le pais volcanique de Calabre; et le 1^r. Janvier, 1783, une petite secousse d'un tremblement de terre se fit sentir. Le 7. du même mois, et le 1^r. et 28. Mars, trois autres tremblemens ont eu lieu. Pendant le cours de cette année, on a éprouvé pas moins de 949 secousses: en 1784 il y en a eu 151; et elles n'ont pas cessé entièrement jusqu'au bout de l'an 1786. Ces secousses s'étendirent, plus ou moins, sur un cercle de 140 milles de diamètre, se montrant les plus violentes dans les parties centrales. De 440,000 individus qui habitoient ce quartier, 30,000 ont péri sous les ruines; et près de 6,000 sont morts, des maladies qui en ont été la suite. La ville de Casal Nuovo fut si entièrement détruite en un instant, que toutes les traces des rues et des maisons furent réduites à un amas confus de ruines; et 4000 personnes y périrent; quoiqu'un grand nombre fussent déterrés en vie, et plusieurs même sans blessures.

A Scylla à peu près vis-à-vis Messine, la chute d'un promontoire immense dans la mer, y causa un tel flux et reflux, que 2500 personnes furent engloutis tous ensemble, qui avoient cherché refuge auprès du rivage. Pendant l'été de cette année remarquable, il se repandit un brouillard sec par toute l'Europe, causée, sans doute, par la quantité immense d'exhalaisons qui sortoient des entrailles de la terre.





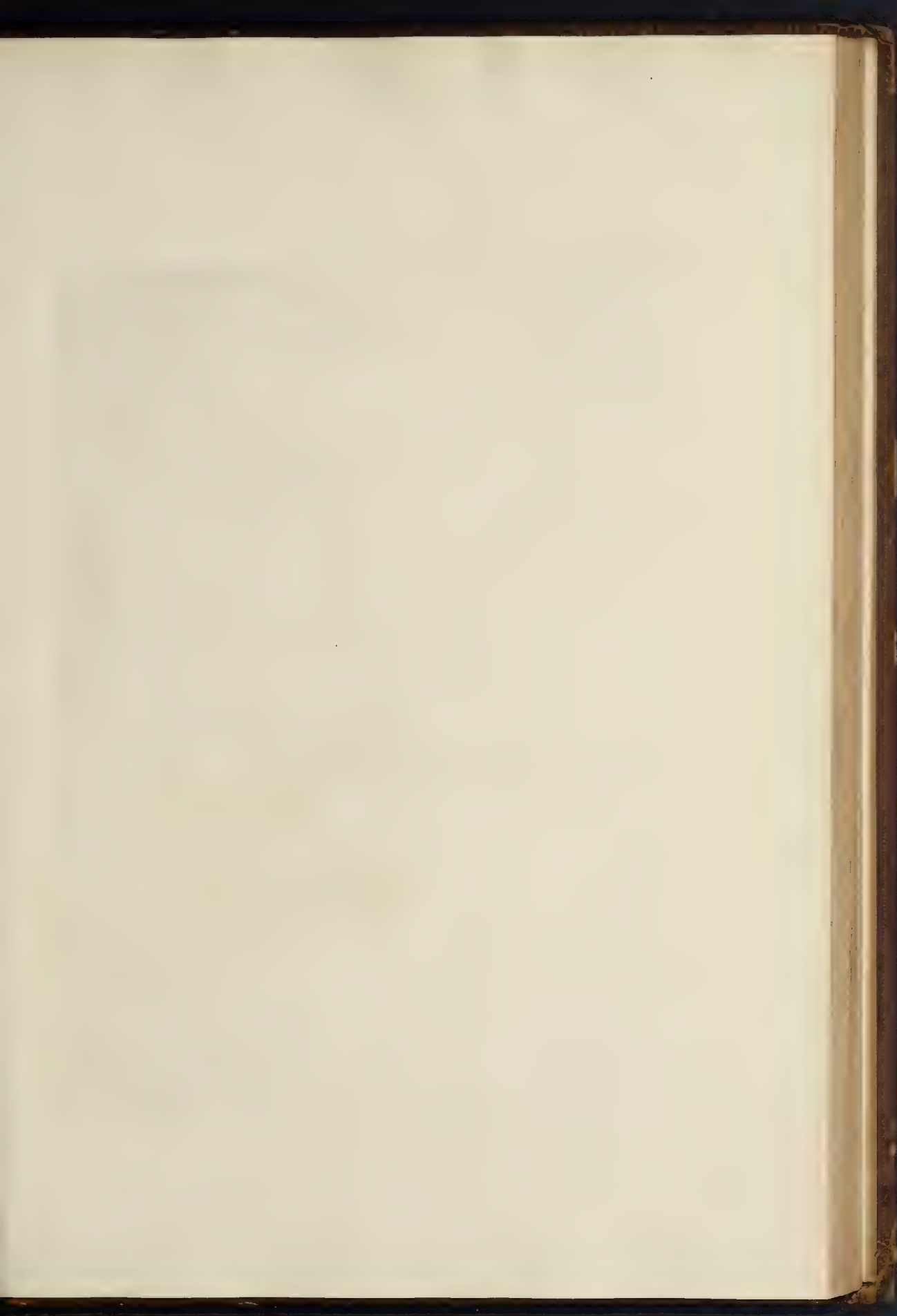
VIEW AT VILLA SCABROSA,

IN SICILY.

THE eruption of mount Etna in 1669, that surrounded the old fortress, in which the Arragonian kings were accustomed to reside, and terminated it's course in the sea, filling up the harbour of Catania, the greater part of which it had overwhelmed, is the site of one of the greatest curiosities in Sicily, the Villa Scabrosa of the prince of Biscari. About forty years ago this prince enclosed a large tract of the lava, built houses, laid out a garden, planted trees in earth brought from other places, and formed large ponds of fresh water, supplied by springs that ooze through the lava, and well stocked both with fish and with waterfowl. A strong pier is the only separation between these waters and those of the adjacent sea, the waves of which occasionally dash over this mole in tempestuous weather. Several natural arches of lava form bridges across the pool, which art has rendered more commodious: and an excellent coach road has been formed around the whole. Were not it's stability perpetually threatened by it's dangerous neighbour, this romantic spot would be one of the most delightful in the world.

L'ERUPTION du Mont Etna, en 1669, laquelle se repandit autour de la vieille forteresse, demeure ordinaire des rois Arragons, et ne finit qu'à la mer, comblant le havre de Catania, dont elle avoit renversé la plus grande partie, fait l'assiette d'une des plus grandes curiosités de la Sicile; viz, la Villa Scabrosa du Prince de Biscari.

Il y a environ quarante ans que ce prince ferma d'une clôture un grand espace du lave; y bâtit des maisons; arrangea un jardin; planta des arbres dans des terres suppléées par d'autres endroits;—et qu'il puisa de grands étangs d'eau douce, tirée des sources qui percent à travers le lave, bien pourvus de poissons, ainsi que d'oiseaux aquatiques. Un mole fort seul sépare ces eaux de celles de la mer voisine, dont les vagues se brisent, de tems en tems, au dessus du mole, quand il fait une tempête. Plusieurs arcades naturelles de lave forment des ponts à travers les étangs, que l'art a rendus plus commodes; et le tout est entouré d'un excellent chemin à voitures. Si ce n'étoit, que son voisin dangereux en menace incessamment la stabilité, cet endroit romanesque seroit un des plus délicieux qui se puissent trouver au monde.





ANCIENT BATH

NEAR THE FOUNTAINS OF THE PALICI, IN SICILY.

THE mythologists inform us, that the nymph Etna, having yielded to the solicitations of Jupiter, was concealed by him in the bowels of the Earth, to avoid the wrath of Juno. Her offspring, two sons, were named Palici, from their coming into the world a second time as it were, the Earth opening for this purpose. Two small springs of sulphureous water, supposed to have risen out of the Earth at the same time, were consecrated to these deities, and near them the Sicilians erected a temple, where they were worshipped with great ceremony. At these springs it was usual to take the most solemn oaths, by those who wished thus to decide any controversy or quarrel: if any of the persons who took the oaths perjured themselves, they were immediately punished in a supernatural manner; and those whose oaths were sincere, departed unhurt. The Palici had also an oracle, which was consulted upon great occasions, and was said to render the truest and most unequivocal answers.

The place of these fountains is at present occupied by a lake, their course having been obstructed no doubt by some subterranean commotions, in which the temple was destroyed, as the lake is surrounded by volcanic mountains. It is of a greenish hue, smells strong of bitumen, has a nauseous taste, and is said to be sometimes warm. In four different places near the centre there is a violent and constant ebullition, the water sometimes spouting up two or three feet; but it is impelled only by air from subterranean cavities, for the lake never overflows. The inhabitants still ascribe it to a supernatural power, but the Palici have relinquished their throne to some fairy, whence it bears the name of Donna Fetia among the vulgar; though some give it the more appropriate appellation of Naftia.

Near this lake is an ancient bath represented in the annexed plate. It is not far from Palagonia, an inland town on the road from Agrigentum to Syracuse. This town, at the time of Swinburne's visit, contained about 1400 inhabitants, and belonged to the family of Gravina. It was built after the expulsion of the Saracens; and in the time of Peter the First was the property of his celebrated admiral, Roger Lauria.

LA mythologie nous apprend, que la nymphe Etna, après avoir cédé aux amours de Jupiter, fut cachée par lui dans les entrailles de la terre, pour éviter la colère de Junon. Ses deux fils eurent le nom de Palici, parce qu'ils vinrent au monde, pour ainsi dire, une seconde fois, la terre s'étant ouverte, pour cet effet. Deux petites sources d'eau soufrée, que l'on supposa être sorties de la terre en même tems, furent consacrées à ces divinités; et les habitants de Sicile érigèrent un temple auprès, où l'on dressa leur culte avec de grandes cérémonies. Aux bords de ces sources, on avoit coutume de faire prêter les sermens les plus solennels à ceux qui vouloient ainsi d'écarter les disputes, et des querelles. S'il arrivoit que quelques uns d'entre eux se parjuroient, ils étoient punis, sur le champ, d'une manière surnaturelle; tandis que ceux-là s'en alloient sains et saufs dont les sermens étoient sincères. Il y avoit aussi un oracle des Palici, que l'on consultoit lorsqu'il s'agissoit d'affaires importantes, et dont les réponses étoient censées d'une vérité non équivoque.

L'emplacement de ces sources est actuellement rempli par un lac, leurs cours, sans doute, ayant été arrêté par des secousses souterraines, lesquelles ont détruit le temple; le lac étant entouré de montagnes volcaniques. Les eaux en sont d'une couleur verdâtre; sentent fort le bitume; ont le goût rébutant; et se trouvent, à ce qu'on dit, quelquefois chaudes.

En quatre endroits différens, près du centre, il y a toujours un bouillonnement violent; de sorte que l'eau réjaillit, quelquefois, à la hauteur de trois pieds: mais cette impulsion n'est causée que par l'air qui sort des creux souterrains, d'autant que ce lac ne déborde jamais. Les habitants ne cessent pas de l'attribuer à quelque puissance surnaturelle: les Palici, pourtant, ont cédé leur trône à une fée quelconque, appelée Donna Fetia parmi le vulgaire; quoiqu'il s'en trouve qui lui donnent, plus ordinairement, le nom convenable de Naftia.

Près de ce lac, on voit le bain ancien représenté sur la planche ci-jointe. Il n'est pas loin de Palagonia, ville intérieure sur le chemin qui mène d'Agrigente à Syracuse. Cette ville renferma 1400 habitans, lorsque Monsieur Swinburne en fit la visite, et appartient à la famille de Gravina. Elle fut bâtie après l'expulsion des Sarrazins; et du tems de Pierre I. faisoit partie des biens de son amiral célèbre Roger Lauria.





THE GREAT WALKWAY, NEW YORK

ANCIENT CISTERN IN VAL DI NOTO,

IN SICILY.

THE city of Leontium, now Lentini, was founded by a colony of Chalcidians, who came into Sicily under the guidance of Theocles, about the time when Catania was built. The neighbouring country, according to Pliny, was called *Campi Lestrigonii*, from the ancient inhabitants, the Lestrigons, who probably maintained themselves longest in this part.

Not far from this place are some very fine remains of an ancient structure, of which a view is annexed. Six rows of massy pillars, five in a row, with a corbel on each, supporting long blocks of stone, joined so as to form a huge beam; and broad flat stones extended over these, finished the covering to a spacious reservoir. In one corner a flight of steps led to the bottom.

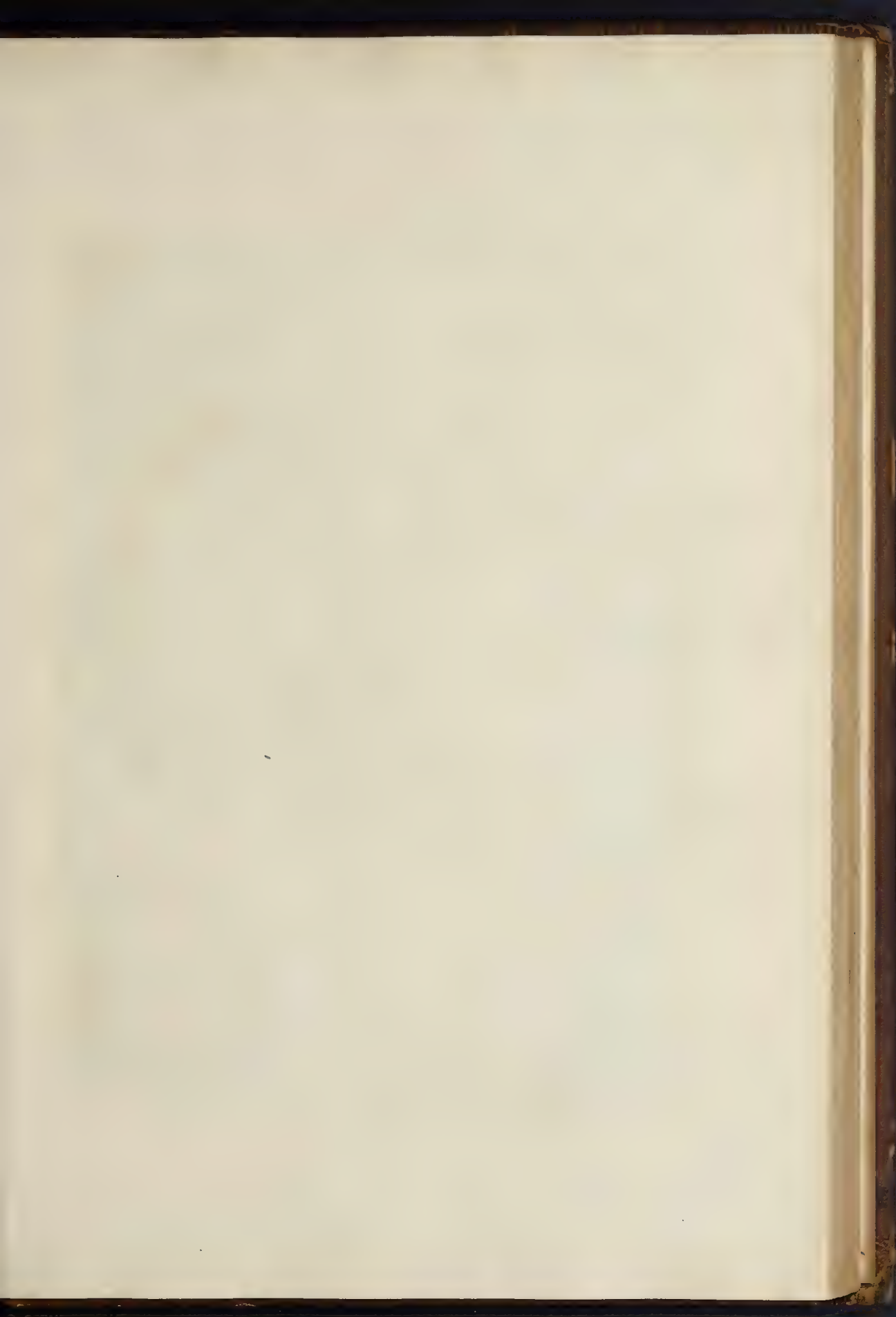
Long after the ancient inhabitants of this country were no more, and when the Roman catholic religion had succeeded paganism, this reservoir appears to have been converted into a church, and dedicated to St. Basil. In a large recess on one side, where formerly perhaps Archimedes had erected an hydraulic machine to raise the water, an altar was placed for the celebration of the mass; and paintings of saints are still to be seen against the walls. Other effigies decorate likewise some of the pillars. There is a smaller recess in the same side, the entrance to which is arched. In each of these recesses we find a sarcophagus hollowed out of the stone.

LA ville de Leontium, maintenant nommée Lentini, fut fondée par une colonie de Chalcidiens, qui vinrent en Sicile sous la conduite de Théocles, à peu près au même tems que Catania fut bâtie. Selon Pline, le pais voisin eut le nom de *Campi Lestrigonii*, d'après les Lestrigons, qui en étoient les anciens habitans, et qui ont soutenu ici, à ce qu'il est probable, leur plus long empire.

Peu loin de cet endroit se trouvent quelques beaux restes d'un ancien bâtiment, dont la vue est ci-jointe. Six rangs de piliers massifs, mis au nombre de cinq-à-cinq, chacun orné d'une corbeille, laquelle soutenoit de longs blocs de pierre, joints de façon à former une poutre immense, et couverts de pierres larges et plates, faisoient le dessus de la cloture d'un grand réservoir d'eau. Dans un coin, une rampe d'escalier conduisoit au fonds.

Long tems après que les anciens habitans de ce pais n'étoient plus, et lorsque la religion Catholique et Romaine eut succédé au Paganisme, il y a apparence que ce réservoir fut changé en église; et que cette église fut dédiée à St Basil.

D'un côté, et dans un grand réduit isolé, où il se peut que jadis Archimède ait construit une machine hydraulique pour élever l'eau, on dressa un Autel, pour y célébrer la messe; et on voit encore des tableaux de saints contre les murailles. Quelques uns des piliers sont d'écus d'autres effigies. Du même côté, il y a un réduit moins grand, dont l'entrée est voûtée. Dans tous les deux se trouve un sarcophage, creusé dans la pierre.





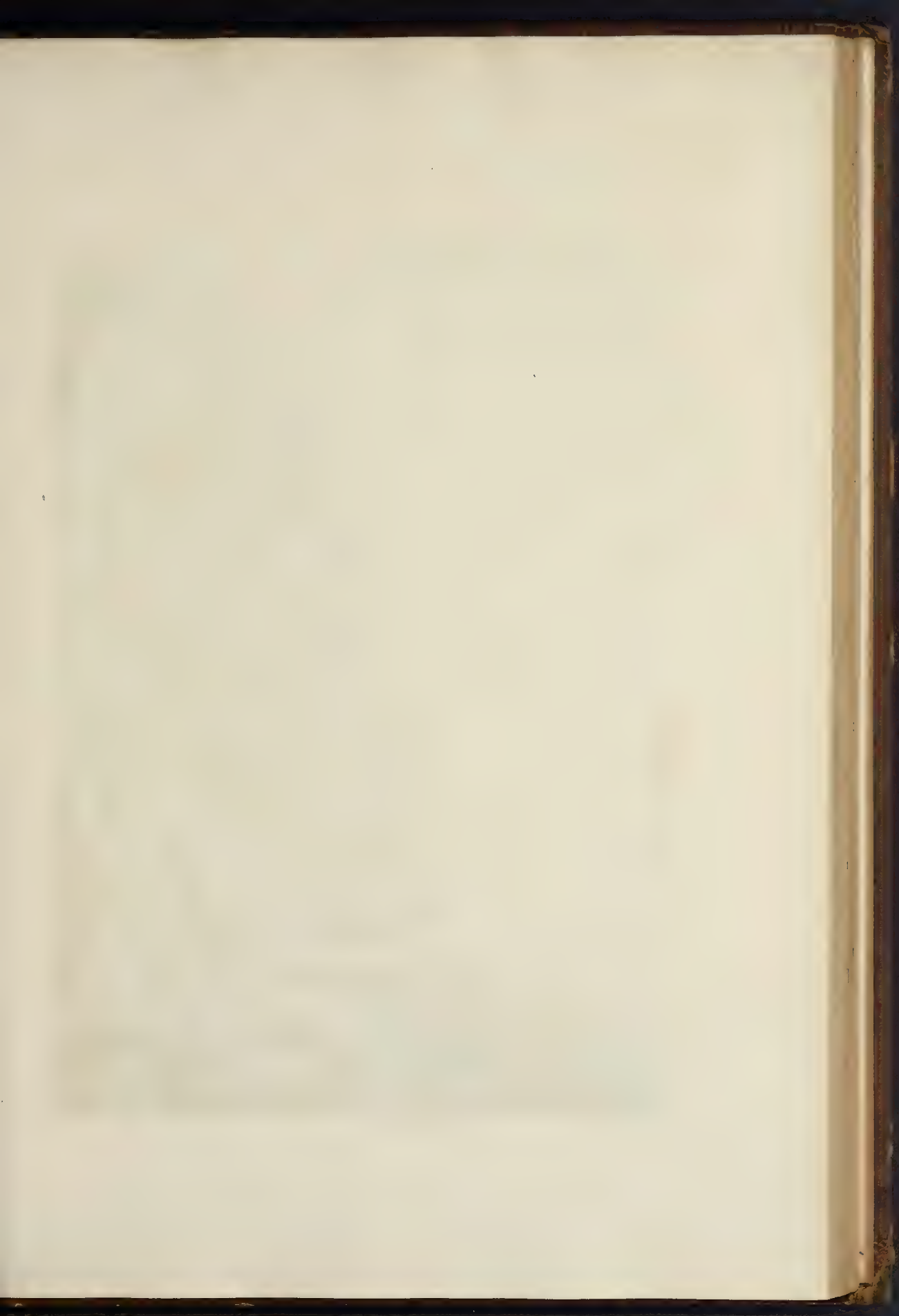
CRATER IN THE ISLAND OF VOLCANO.

THE island of Volcano consists of a cluster of pyramidal mountains, in the middle of which is the great crater. From the crater itself a huge column of smoke is continually rising; and in crossing the plain to ascend the mountain, the ground appears full of visible or invisible spiracles, from which warm vapours may be seen or at least felt to exhale. From some a bituminous smell is perceived mixed with that of sulphur. Some of these produce crystallizations of pure sulphur; and many of the projecting rocks close to them seem varnished over with it. This sulphur is deposited from the fumes; which in some places are condensed in a liquid form, and afford sulphuric acid. The summit of the mountain is a vast plain, abounding with these little ventholes, many of which are surrounded with heaps of sulphur, resembling molehills in every thing but their colour, which is a dark dull yellow.

Near the bottom of the valley surrounding this volcano are several springs of excellent water, which uniting form a rivulet; and in it are several large stones, some containing upwards of 200 cubic feet, which appear to have been formerly thrown up by the volcano. These stones are of lava, the produce of preceding eruptions.

L'ILE de Volcano consiste en un amas de montagnes pyramidales, au milieu desquelles se trouve le grand crater. De ce crater, on voit s'élever continuellement une colonne immense de fumée; et en traversant la plaine pour aller à la montagne, la terre paroît remplie de soupiaux, visibles ou invisibles; d'où l'on peut voir, ou du moins sentir, des exhalaisons de vapeurs chaudes; dont quelques unes rendent une odeur de bitume mêlé de soufre. Il y en a qui produisent des cristaux de soufre pur; dont plusieurs rochers, qui s'en projettent tout près, paroissent vernis. Ce soufre est déposé par les vapeurs; lesquelles sont condensées, en quelques endroits, sous une forme liquide, et rendent l'acide sulphurique. Le sommet de la montagne fait une plaine immense, où l'on voit beaucoup de ces petits soupiaux, dont plusieurs sont environnés de monceaux de soufre qui ressemblent à des taupinières en tout, hormis la couleur, laquelle est d'une jaune obscure.

Proche du fonds de la vallée qui entoure le Volcan, il y a plusieurs sources d'eau excellente, lesquelles s'unissent en un ruisseau, où l'on voit plusieurs grosses pierres, dont quelques unes ont plus qu'une toise cube; qui paroissent avoir été ci-devant réjettées du volcan. Ces pierres sont de lave; et ont été produites par des éruptions antérieures.





ANCIENT TEMPLE IN THE ISLAND OF SALINA

ANCIENT TEMPLE IN THE ISLAND OF SALINA.

SALINA is three miles west from Lipari. It is formed principally by two mountains highly cultivated. That on the north is not quite so high as the other, and is called *del Capo*; the other is *della Fossa felice*. From their base one third of the way up they exhibit a continual orchard, filled with vines, olives, figtrees, pluntrees, apricot-trees, and many others. This variety of foliage surrounding on all sides the houses, which are extremely white, exhibits a very pleasing sight. In front of most of these houses is a trellis supported by pillars of brickwork, the spreading vines on which form a delightful shade in such a hot country. On the west is a third mountain, detached from the former two, and smaller.

This island derives it's name from it's salt works; and remains of walls of the reticulated structure attest, that a similar manufacture was carried on here by the ancients.

In this island they have a practice, which appears singular. They bleach cloth by washing it in the sea as soon as it comes out of the loom, drying it in the sun, and repeating alternately this washing in salt water and drying, till it becomes of a dazzling whiteness.

The ancient temple, a view of the ruins of which is here given, is supposed to have been dedicated to *Apollo Didymæus*. To *Apollo*, as the Sun, the inhabitants of this island were indebted for the evaporation of the seawater, that supplied them with their staple article of commerce, salt; hence they might be naturally led to make him the chief object of their worship, and consider him as their tutelary deity. The remains of it's walls now form part of a dwelling on the seashore, and the ordinary trellis of the country is seen projecting from them, and supporting the vine.

SALINA est à l'ouest de Lipari, à la distance de trois milles. Elle consiste principalement en deux montagnes très bien cultivées. Celle qui est au nord n'est pas tout-à-fait si haute que l'autre; on la nomme *del Capo*: l'autre s'appelle *Fossa felice*. Depuis leurs bases jusqu'au tiers du montant, elles déploient un verger continu, rempli de vignes, d'olives, de figuiers, de pruniers, d'abricotiers, et de plusieurs autres arbres fruitiers. Cette variété de feuillage, qui environne les maisons de tous côtés, lesquelles sont d'un blanc extrême, produit un très beau coup-d'oeil. Audevant de presque toutes ces maisons il y a un treillis soutenu par des piliers de brique sur lesquels des vignes étendues font une ombre délicate dans un pays où il fait si chaud. À l'ouest il y a une troisième montagne détachée des deux autres, et plus petite.

Cette île doit son nom à ses Salines; et les restes des murailles du bâtiment réticulé font voir que les anciens avoient ici une pareille manufacture.

Les habitants de cette île ont une manière de blanchir de la toile qui paroît singulière. Ils la lavent dans la mer, au sortir du mûtier; puis, ils la font sécher au soleil: et à force de répéter cette pratique, alternativement, elle dévient d'une blancheur éclatante.

Le temple ancien, dont on voit ici les ruines, fut dédié, à ce que l'on suppose, à *Apollon Didymé*. C'est à lui, considéré comme dieu du soleil, que les habitants de cette île devoient l'évaporation de l'eau de mer, d'où venoit le sel, qui faisoit leur marchandise d'étape. À cause de cela, ils pouvoient naturellement être induits à en faire l'objet principal de leur culte; et à le regarder comme leur dieu tutélaire. Les restes des murailles font actuellement partie d'une maison, située sur les bords de la mer; d'où l'on voit sortir en pente le treillis ordinaire du pays, entrelacé de vignes.





STROMBOLI,

ONE OF THE LIPARI ISLANDS.

STROMBOLI is the last of the Lipari islands to the north-east. At a distance it appears to form one large cone, but on a nearer view the mountain is perceived to terminate in two summits of different heights. It is steep and inaccessible for three fourths of it's circumference, but on the north-east the base stretches out, and forms a sloping plain, terminating in a beach on the seashore. This slope, which extends two thirds of the way up the mountain, is inhabited, and produces excellent fruits. It has a few plantations of cotton, and some vineyards, on the produce of which about two hundred persons are maintained.

It is a singular circumstance, that on the south-east, about half way up the volcano, a spring of cold fresh water, light, and excellent for drinking, issues out from amid the loose cinders, lava, and scoriæ. This spring never dries, and is now a valuable resource for the inhabitants, when their cisterns of rain-water are empty. Mr. Dolomieu, who discovered this spring, imagines that it proceeds from the sea water raised in vapour by the subterranean fire, and condensed in the loose soil of the summit; the process of distillation being thus performed by nature on an extensive scale.

In this island the ancients placed the palace of Eolus, the god of the winds.

The annexed view was taken from the island of Basiluzzo, on the south-west.

STROMBOLI est la dernière des îles Lipariennes, au nord-est. De loin, elle paroît ne former qu'un seul large cône; mais, de plus près, on voit que la montagne se termine en deux sommets, de différentes hauteurs. Les trois quarts de la circonférence en sont escarpés, et inaccessibles: mais, la base se déploie, au nord-est, et forme une plaine penchante, terminée par le rivage de la mer. Cette pente, qui s'étend aux deux tiers du mont, est habitée; et produit d'excellens fruits. Il s'y trouve quelques plantages de coton, et plusieurs vignobles, dont la récolte fournit à la subsistance de deux cens individus.

C'est une circonstance extraordinaire, qu'au sud-est, à environ mi-chemin du volcan, une source d'eau froide, douce, légère, et excellente à boire, sorte du milieu des cendres, du lave, et des scories. Cette source ne tarit point; et elle est d'une utilité précieuse aux habitans, lorsque l'eau de pluie vient à manquer dans leurs citernes.

Monsieur Dolomieu, qui en a fait la découverte, s'imagina que cette source provient de l'eau de la mer, élevée en vapeur par le feu souterrain, et condensée dans la terre légère du sommet; la distillation étant faite par la Nature, sur un plan étendu.

C'est dans cette île que les anciens ont placé le palais d'Eole, dieu des vents.

La vue ci-jointe a été prise de l'île de Basiluzzo, au sud-ouest.





CLIFFS OF THE MOUNTAIN OF ST. CATHARINE

CRATER IN THE ISLAND OF STROMBOLI.

STROMBOLI is the last of the Lipari islands to the N. E. The burning crater is in the north western part of the island, on the side of the mountain, some way from the top. It is not above 50 paces in diameter. This is the only volcano known, that is incessantly in action, and the manner of it's explosions does not resemble that of any other. They are not announced by any murmuring noise in the bowels of the Earth, but every seven or eight minutes a red flame bursts forth, throwing up redhot stones, sometimes to the height of above a hundred feet. The greater part of these fall back into the crater; but some roll down the declivity of the mountain into the sea. The flame sometimes continues four or five minutes; and then goes out at once. In winter, and particularly before foul weather, the mountain rages most; the intervals between it's explosions not exceeding two or three minutes, and a red flame is continually issuing from the crater. In the day time the flame is not visible, only a thick white smoke; and the stones appear black, instead of red. There is no appearance of any crater on either of the two summits of the mountain.

STROMBOLI est la dernière des îles de Lipari, au nord-est. Le crater brulant se trouve dans la partie du nord-ouest de cette île, sur le côté de la montagne, à quelque distance du sommet. Il n'a pas plus de cinquante pas de diamètre. C'est l'unique volcan qui soit incessamment agité; et les explosions ne s'en font pas d'une manière qui ressemble à celle d'aucun autre. Nul bruit sourd interne ne les annonce; mais toutes les sept ou huit minutes, se font voir les éclats d'une flamme rouge, laquelle jette des pierres brulantes, à la hauteur, quelquefois, de plus de cent piés. La plupart de ces pierres retombent au crater; mais il y en a quelques unes qui roulent en bas de la déclivité dans la mer. La flamme dure quelquefois pendant quatre ou cinq minutes; et puis elle s'éteint tout d'un coup. C'est dans l'hiver, et sur tout préalablement au mauvais tems, que la montagne s'agite avec la plus grande fureur; et, pour lors, les explosions n'admettent que des intervalles de deux ou de trois minutes; tandisque le crater pousse une flamme rouge et continuelle. Pendant le jour, cette flamme n'est pas visible; et on ne voit qu'une fumée blanche et épaisse; les pierres étant, en même tems, noires, au lieu de rouges. Il n'y a aucune apparence de crater sur l'un ni l'autre des deux sommets de la montagne.





FRAGMENTS AT EPHEBUS.

THAT Ephesus was formerly preeminent for it's grandeur over all the cities of Asia Minor is a truth not to be questioned, though it's origin is a matter of uncertainty. Heraclides derives it's name from the Greek word *aphesis*, permission, because Hercules permitted the Amazons to dwell and build a city in that place: some allege, that Ephesus was the name of the Amazon who founded the city: others say, that it was built by Androclus, son of Codrus, king of Athens, the chief of the Ionians that settled in Asia. It is not improbable, that the first town on this site was the work of the Amazons, as Pliny, Justin, and Orosius affirm; and that Androclus began a new town on it's deserted ruins, which gradually rose to considerable splendour. Androclus assumed the title of king, and exercised the regal authority over the new colony. Even in the time of Strabo the posterity of Androclus were styled kings, and allowed to wear a purple robe, with a sceptre, and all the insignia of royal dignity, though the government of Ephesus had long before been changed. The establishment of a senate had modified the form of government at an early period; and this continued, till one of the most savage tyrants on record, who bore the name of Pythagoras, expelled the senate, and filled the city with blood and rapine, not sparing even those who fled for protection to the ancient temple of Diana. The last of the tyrants of Ephesus was expelled by Alexander; who, after his defeat of the Persians, bestowed on the temple of Diana all the tribute that the Ephesians had before paid to Darius, and established a democracy in the city.

The city, that was the metropolis of the Roman dominions in Asia, however, was founded by Lysimachus; who pulled down the ancient city, to erect a new one near the temple of Diana, which had been built at a little distance from the former. This new city was greatly damaged by an earthquake in the reign of Tiberius, who repaired it, and adorned it with various stately buildings. By this earthquake, which happened in the year 17, twelve other cities of Asia Minor were destroyed in one night. The Mohammedans first took it from the Greek emperors under the reign of Alexius Comnenus. In 1206 the Greeks retook it; but they lost it again in 1283. From that period it has gradually declined under the Turkish sceptre, till at length it is reduced to the state of a wretched village, containing no more than forty or fifty families dwelling among it's ruins.

IL est avéré qu' Ephèse a été ci-devant la ville la plus magnifique de l' Asie Mineure, bienque l'origine en soit incertaine. Héracclide en dérive le nom du mot Grec *aphésis*, permission; parcequ' Hercule permit aux Amazones d'y demeurer, et de bâtir une ville. Quelques uns soutiennent qu' Ephèse étoit le nom de l' Amazone qui en fit les fondations. d'autres disent qu' Androclus, fils de Codrus, roi d'Athènes, le chef des Ioniens qui s'établissent en Asie fonda Ephèse. Il est probable que la première ville de cette assiette fut l'ouvrage des Amazones, selon Plin, Justin, et Orosius; et qu' Androclus posa les fondemens d'une nouvelle ville, sur les ruines délaissées de l'ancienne; laquelle s'accrut par degrés à une splendeur considérable. Androclus prit le titre de roi, et exerça l'autorité souveraine sur la nouvelle colonie. Du tems de Strabon même, les descendans d' Androclus s'appeloient rois, et eurent le privilège de porter une robe de pourpre, avec un sceptre, et toutes les enseignes de la dignité royale, quoique le gouvernement d'Ephèse eût été changé depuis long tems.

L'établissement d'un sénat avoit bientôt modifié la forme du gouvernement; et ceci dura, jusqu'à ce qu'un tyran, des plus atroces dont l'histoire fasse mention, qui s'appeloit Pythagore, chassa le sénat, et remplit la ville de sang et de rapine, n'épargnant pas même ceux qui se réfugièrent dans l'ancien temple de Diane.

Le dernier des tyrans d' Ephèse fut chassé par Alexandre; qui après la défaite des Persans, accorda au temple de Diane tout le tribut que les Ephésiens avoient ci-devant payé à Darius, et établit une démocratie dans la cité.

La ville, cependant, qui fut la métropole des provinces Romaines en Asie, a été fondée par Lysimaque, qui détruisit la ville ancienne, pour en bâtir une nouvelle, près du temple de Diane, situé à quelque distance de la première. Cette nouvelle ville fut beaucoup ébranlée par un tremblement de terre, sous le regne de Tibère, qui en fit les réparations, et qui l'orna de plusieurs bâtimens magnifiques. Ce même tremblement de terre, qui eut lieu en 17, abattut, en une seule nuit, douze autres villes de l'Asie Mineure.

Les Mahométans ont d'abord pris Ephèse des empereurs Grecs, sous le regne d' Alexius Comnenus. En 1206, elle fut reprise par les Grecs: mais ils la perdirent encore une fois, en 1283. Depuis cette époque, elle est tombée en décadence sous le gouvernement des Turcs, de sorte qu'elle est réduite à l'état d'un pauvre village ne contenant pas plus de quarante à cinquante familles, qui en habitent les ruines.





AQUEDUCT NEAR EPHESUS.

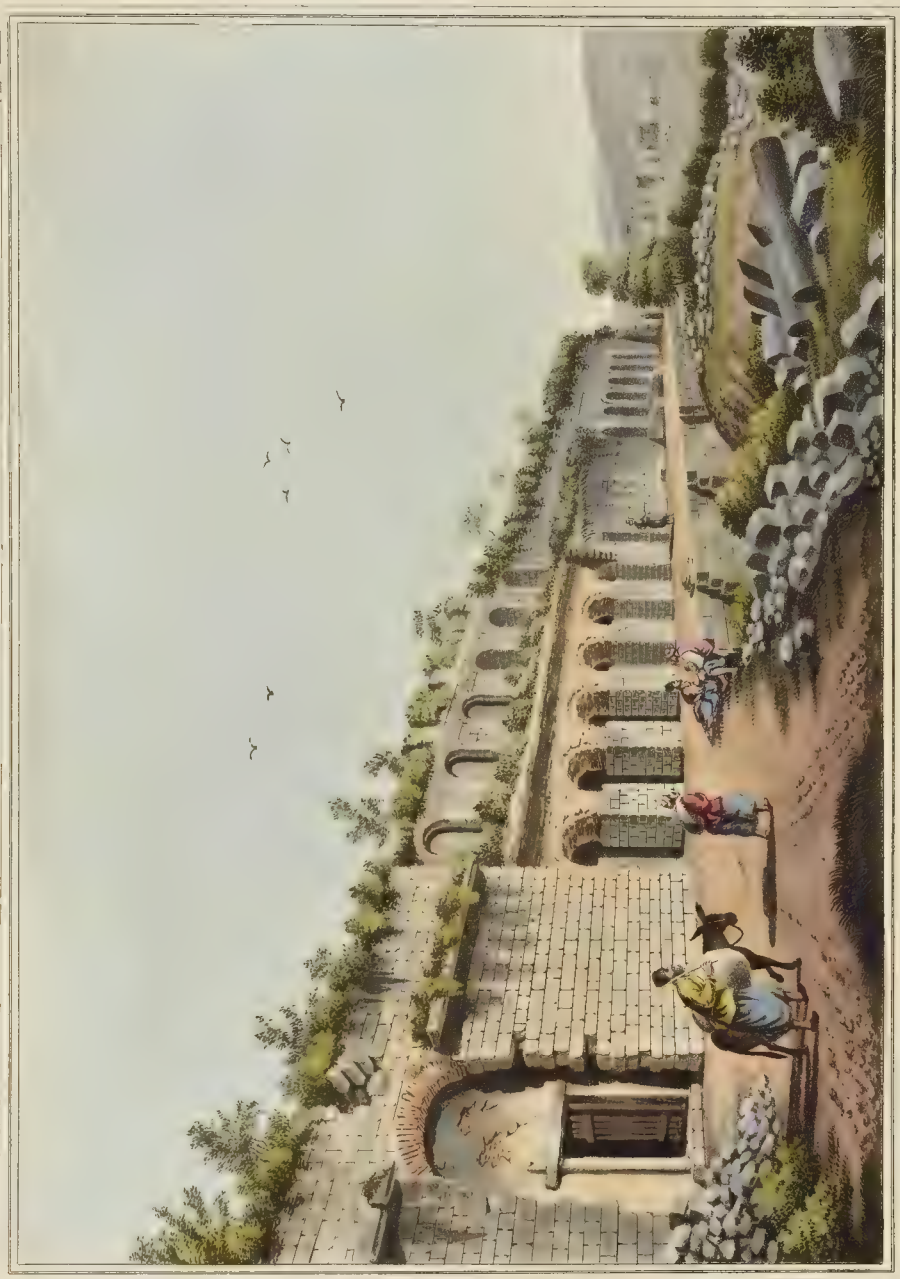
THESE ruins are some of the most superb of any that remain of the ancient aqueducts, as the columns are all constructed of blocks of fine marble. The aqueduct was erected to convey the water of the spring Halitee, mentioned by Pausanias, to the city, and is supposed to have been the work of the Greek emperors, consequently of no very remote antiquity, though it must have been useless for ages.

There is nothing perhaps in which the moderns exhibit so much superiority to the ancients, as in the mode in which they furnish their towns with water. To supply the wants of a large city with this essential article, it has often been found necessary to conduct it from some distant spring; and to effect this the ancients always took the shortest way, though not the readiest or least laborious. If a hill interposed, they cut a tunnel through it: if a valley, they constructed a channel of masonry, supported by pillars and arches to it's due level. In this manner some of the ancient aqueducts conveyed water to great distances, even as far as a hundred miles. These vast works excite our astonishment at the labour and expense, that must have attended their erection: but we cannot avoid inferring from them, and from the vast ruins of other works of architecture remaining, that in ancient times building was by no means so expensive as it is in modern days, calculating the cost by it's only proper standards, the quantity of money in circulation, and the price of the necessaries of life. It must be considered too, that, when standing armies were kept up, the soldiers in time of peace did not loiter away their hours in idleness and debauchery, but, as they were maintained by the public, were employed on public works. The quiet current of the New River, silently winding it's course round hills, instead of having a way cut through them, and along the sides of valleys, instead of being carried on arches across them, does not strike us with astonishment like these stupendous ruins of ancient art; but splendour is not utility, and magnificence is not intrinsic value: these aqueducts have long ceased to be of use, and serve merely to encumber the ground on which they stand; while our humbler canal will subsist, till the face of nature is changed, for it's walls and it's foundations are the Earth itself.

Ces ruines sont des plus superbes de ce qui nous reste des aqueducs anciens, toutes les colonnes étant construites de blocs de beau marbre. L'aqueduc fut érigée pour conduire à la cité l'eau de la source Halitée, dont Pausanias fait mention: et on suppose que ce fut l'ouvrage des empereurs Grecs; par conséquent, il ne peut pas être très ancien, bien qu'il soit inutile depuis des siècles.

Il n'y a peut-être rien en quoi les modernes montrent tant de supériorité aux anciens, que dans les moyens dont ils fournissent leurs villes d'eau. Pour suppléer aux besoins d'une grande cité, on a souvent trouvé nécessaire de la faire venir d'une source éloignée: et pour cet effet les anciens prirent toujours la voie la plus courte, mais non pas la plus facile, ni la moins laborieuse. Si une colline se trouvoit entre-deux, ils y perforent un tuyau: s'ils rencontroient une vallée, ils y maçonnent un conduit, soutenu de piliers et d'arcades jusqu'au niveau. C'est ainsi que quelques aqueducs anciens ont porté de l'eau à de grandes distances, aussi loin même qu'à cent milles. Nous nous étonnons du travail et de la dépense que ces ouvrages énormes ont dû coûter; mais nous devons en conclure, ainsi que des ruines immenses d'autres ouvrages d'architecture, qu'on bâtissoit à beaucoup moins de frais du tems des anciens que dans nos jours, en réglant notre calcul comme il faut par l'abondance des espèces, et par le prix des denrées. Il faut aussi considérer que quand les armées étoient toujours sur pied, les soldats ne donnoient pas dans l'oisiveté et la débauche, en tems de paix, mais qu'étant pourvus par le public ils ont dû s'employer aux ouvrages publics. Le courant paisible de la Nouvelle Rivière, qui serpente sans bruit autour des collines, au lieu de passer à travers, et par les côtes des vallons, au lieu d'y être porté sur des arcades, ne frappe pas d'étonnement comme les superbes ruines de l'art ancien. Mais la splendeur ne fait pas l'utile; ni ce qui est magnifique la valeur réelle: ces aqueducs ont cessé d'être utiles depuis long tems, et ne servent qu'à embarrasser les terres où ils se trouvent: tandis que notre canal plus humble va durer aussi long tems que la face de la nature; car c'est la terre elle-même qui en fait les bords et les fondemens.





VIEW OF THE STADIUM AT EPHESUS.

MAN is to be found in no state, in which, when his immediate necessities are supplied, he does not seek for amusement. From the casual dance, or sportive contest for superiority in bodily exercises, wherever opportunity might occur, an improved and more stable constitution of society would proceed to appropriate places and times for these; till at length those buildings, the ruins of which still excite our admiration, would arise for the convenience of the persons engaged in them, and the accommodation of the spectators. In nothing perhaps do ancient and modern times differ more, than in their public buildings. The vast masses of architecture erected for the general accommodation of the people in the flourishing times of Greece and Rome have nothing of recent date, that can be compared with them. A few posts on an open plain, with perhaps a trifling wooden erection, now mark our race-grounds; and if a pugilistic contest take place, we have at most an arena on the turf separated from the spectators by a rope and a few stakes, or a temporary stage of planks a few feet square. In Greece and the neighbouring countries not a town of note but had it's stadium, in which the whole people might assemble, to see such contests commodiously; while the place allotted for the competitors was equally adapted for them. Their races too were performed on foot, or in chariots drawn by two or more horses. The area of the stadium was divided lengthwise by a solid wall of considerable thickness, leaving at each end a sufficient space for the chariots to turn round it without danger of clashing with each other. The chariots being drawn up in due order at the end of the stadium where there were gates for their entrance, at the signal given they started, ran up one side of the stadium, turned round the goal at the extremity of the dividing wall, and came down on the other side. A prescribed number of rounds finished the course, which appears to have been decided always at a single heat, unless any dispute arose, or the judges were unable to decide between two or more competitors. It was the custom latterly, at least among the Romans, for the driver to pass the reins round his body, that he might not let them fall; and that he might not on this account be dragged along the ground, if he fell, he had a knife stuck in his girdle, with which he might extricate himself in case of accident. The animals were so well trained to this exercise, that an instance is recorded, where, the charioteer having been thrown out, his horses continued the course themselves, and won the race.

IL n'y point d'état où l'homme ne cherche pas à s'amuser, desque ses besoins essentiels ont été satisfaits : aux danses casuelles, et à des luttes badines dans les exercices du corps, par tout où l'occasion s'en seroit présentée, une société plus stable et mieux constituée feroit succéder des emplacements et des époques convenables à tout cela ; jusqu'à ériger ces bâtimens, dont nous admirons encore les ruines, pour la commodité de ceux qui entroient en lice, ainsi que pour celle des spectateurs. Rien ne marque peut-être plus fortement la différence des tems anciens aux modernes que leurs ouvrages publics. Les masses immenses d'architecture érigées pour la commodité générale du peuple, pendant les tems fleurissans de la Grèce et de Rome, n'ont rien de moderne qui puisse leur être comparé. Quelques poteaux dans une plaine ouverte, et peut-être un petit bâtiment de bois, servent à désigner actuellement l'arène de nos courses de chevaux ; et s'il arrive que l'on doive se battre à coups de poing, nous n'avons tout au plus qu' un cercle de gazon, séparé des spectateurs par une corde, et par quelques pieux, ou un plancher d'occasion et de quelques pieds de quarré. Chez les Grecs, et dans les pays voisins, il ne se trouva pas de ville considérable qui n'eût son stade, où tout le peuple pouvoit s'assembler, pour y voir commodément ces sortes de combats ; tandis qu'on assignoit aux compétiteurs un emplacement également convenable à leurs efforts. Les courses se faisoient à pied, ou dans des chariots tirés par deux ou par plusieurs chevaux. L'arène du stade fut divisée en longueur par une muraille solide et assez épaisse, laissant à chaque bout une espace assez considérable pour que les chariots pussent en faire le tour sans le danger de s'entrechoquer.

Les chariots étant rangés en ordre, au bout du stade où étoient les portes d'entrée, au signal donné, ils s'élançoient ; franchissoient un côté du stade ; tournoient autour du bout de la carrière ; et revenoient par l'autre côté. Le nombre prescrit de tours termina la course, qui paroît avoir été toujours décidée dans une seule carrière ; à moins qu'il ne s'élevât quelque dispute, ou que des juges ne fussent pas capables de prononcer entre deux ou plusieurs compétiteurs. Les conducteurs avoient coutume, du moins chez les Romains postérieurs, de se passer les rênes autour du corps pour ne pas lâcher prise ; et de peur d'être traîné par terre, en cas de chute, ils avoient un couteau à la ceinture, moyennant lequel ils pouvoient se dégager, en cas d'accident. Les animaux étoient si bien dressés à ces exercices, qu'il se trouve un exemple, où, le conducteur ayant été culbuté, les chevaux ont continué la course d'eux-mêmes, et ont gagné le prix.





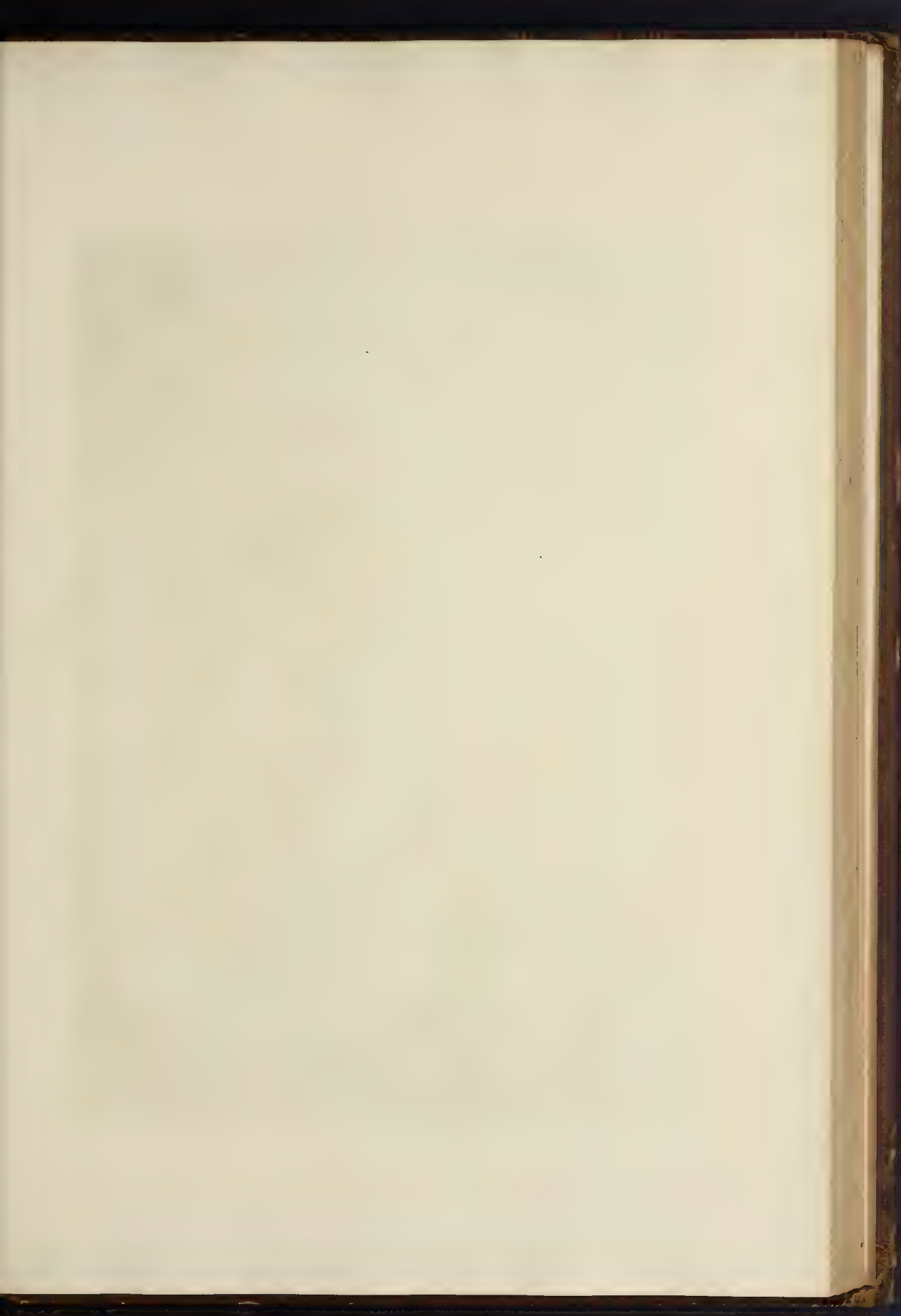
THE THEATRE AT EPHESUS.

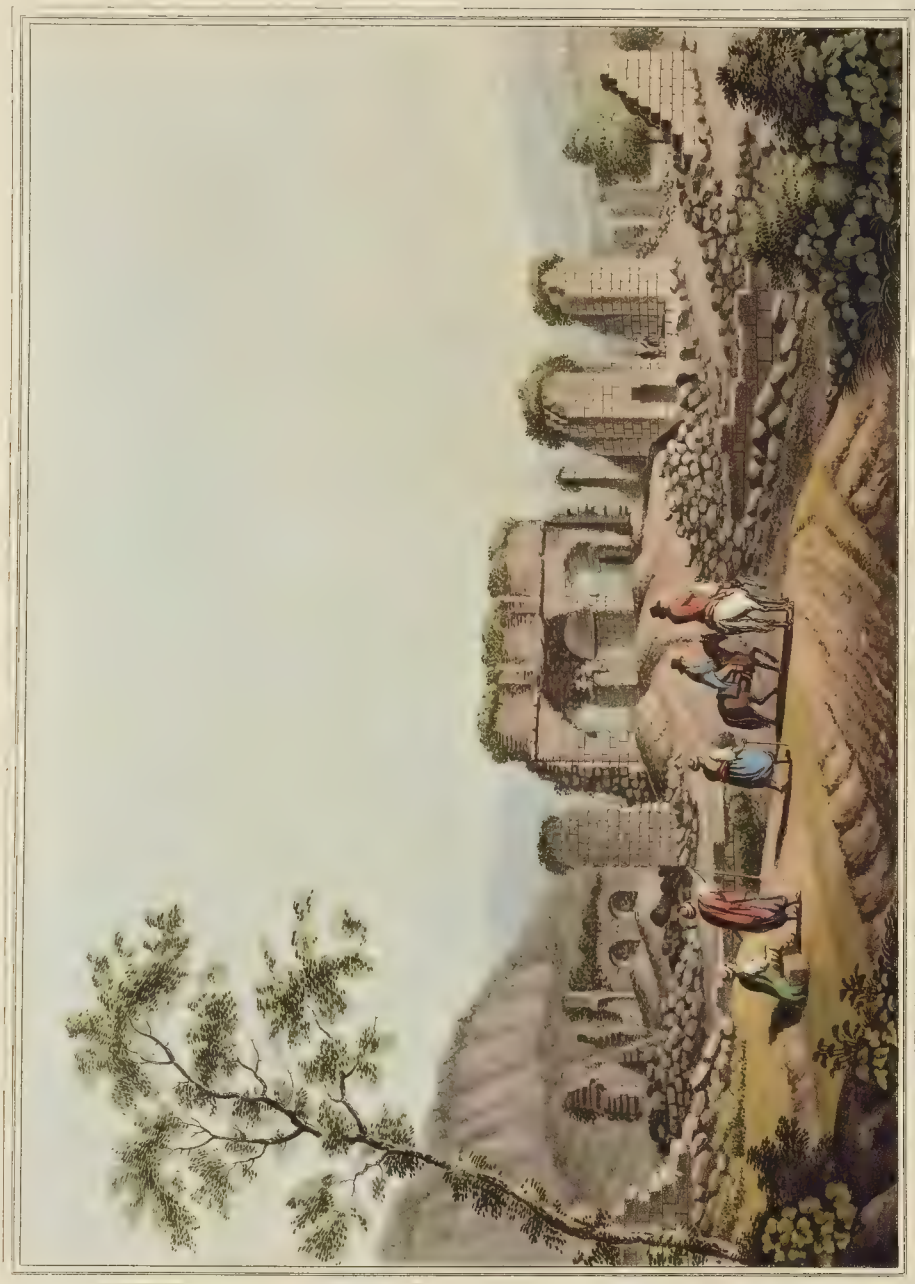
THEATRICAL exhibitions among the Greeks are not to be traced farther back than about the year 580 B. C., when Susarion, the native of a little town in Attica, formed a small company of actors, for the performance of a kind of gross satirical farces. Thespis soon followed him with nobler subjects taken from history; but, not contented with historic truth, he attempted to embellish it by fiction. For this he was reproved by Solon, who said to him: "If we applaud falsehood in our public exhibitions, we shall soon find, that it will insinuate itself into our most sacred engagements." In all these pieces however, only one character appeared on the stage, beside the chorus, who might be considered as the people present at the place where the scene was laid. Æschylus, who flourished about a century after, first introduced two principal characters, who held a dialogue together, in which the chorus occasionally took a part; and Sophocles, who was born eight and twenty years after him, increased the number to three or four. With these the drama attained a high rank among the different kinds of poetry, and theatres soon assumed an important place in the works of architecture. Their massive walls however, apparently calculated to defy the rudest shocks of violence as well as the more slow but unwearied attacks of time, have fallen to decay, and left us only a few heaps of ruins; while several of the pieces performed in them have been transmitted to us unhurt on the most fragile and perishable materials, and will probably be preserved till no traces of these ruins any longer remain.

The form of that part of the theatre assigned to the spectators was semicircular, the seats ascending in rows behind each other. A straight line of building joined the two ends of the semicircle, and in this was the stage. In front of the stage, in the part answering to our pit, were placed the chorus, the musicians, and the mimi, or actors who expressed the business of the scene by gestures without words. Of these theatres only the stage, and a gallery near the top appropriated to the female part of the audience, were covered: but then the performances were always in the day, and the climate was less fickle than ours. Neither were there regular exhibitions at them every day, to which people were admitted for money. The dramatic performances at the theatres of the ancients took place only at certain festivals, or on particular occasions, when the expense attending them was defrayed by the public, or by some individuals, and the people had free admission to the entertainment.

Le théâtre Grec ne remonte pas à un tems plus reculé que vers l'an 580 avant J. C. lorsque Susarion, natif d'une petite ville d'Afrique, forma une petite compagnie d'acteurs, pour la représentation d'une espèce de farces grossièrement satiriques. Thespis le suivit de pres avec des pièces plus graves, tirées de l'histoire: mais, non content de la vérité historique, il tacha de l'embellir par la fiction. Selon l'en reprit, et lui dit: "si nous applaudissons au mensonge dans nos amusemens publics, nous le verrons bientôt s'insinuer dans nos engagements les plus sacrés." Dans toutes ces pièces, il ne parut qu'un seul acteur sur la scène, excepté le chorus, qu'on pouvoit regarder comme le peuple qui étoit présent sur les lieux où se fit l'action. Eschyle, qui a fleuri environ un siècle après, fut le premier qui introduisit deux rôles principaux, ce qui faisoit un dialogue auquel le chorus eut sa part, selon les occasions: et Sophocles, qui naquit vingt huit ans après lui, augmenta le nombre d'acteurs jusqu'à trois ou quatre. Moyennant ces accroissemens, le drame acquit un haut rang parmi les différentes espèces de poésies, et les théâtres ont bientôt eu une place distinguée parmi les ouvrages d'architecture. Leurs murailles massives, cependant, quoiqu'en apparence bâties pour mettre en défi les secousses les plus rudes, aussi bien que les attaques plus lentes mais continuelles du tems, sont allées en décadence, et ne nous ont laissé que quelques amas de ruines: tandis que plusieurs pièces qui y ont été représentées nous sont parvenues entières, sur les matériaux des plus fragiles et périssables, lesquelles seront probablement conservées jusqu'à ce qu'il n'y ait aucune trace des dites ruines.

La forme de la partie du théâtre qui fut assignée au peuple étoit en demicercle; et les sièges montoient en rangs, les uns dessus les autres. Un bâtiment en ligne droite se joignit aux deux bouts du demicercle, et c'est là où fut la scène. En face de cette scène, dans l'endroit où se trouve notre parterre, on plaça le chorus, les musiciens, et les mimi, c. à. d. les acteurs qui expriment ce qui se faisoit sur la scène par des gestes sans paroles. De toutes les parties de ces théâtres, il n'y avoit que la scène, et une galerie près du sommet appropriée aux femmes, qui fussent couvertes: mais il faut observer que l'on ne donnoit des pièces que pendant le jour, et dans un climat moins variable que le nôtre. Ce n'étoient pas des pièces qu'on jouoit de jour en jour, ni auxquelles le peuple pouvoit être admis en payant. Chez les anciens, les jeux dramatiques n'eurent lieu qu'à de certaines fêtes, ou à des occasions particulières; et pour lors les frais se faisoient par le public, ou par quelques individus, et le peuple avoit l'entrée libre au spectacle.





TEMPLE OF DIANA,

AT EPHESUS.

AMONG the temples dedicated to the heathen deities that of Diana at Ephesus, which was accounted one of the seven wonders of the world, held the foremost rank. It was erected at the common charge of all the states in Asia, and is said to have been two hundred and twenty years in building. The head of a marsh, at the foot of a mountain, was chosen for its site, according to Pliny, because such a situation was supposed to be in least danger from earthquakes. But it was necessary, to construct drains for the conveyance of the water, that came down the hill, into the morass or the Cayster; and these consumed such a quantity of stone, as nearly exhausted the quarries of the country. To secure the foundation of these subterraneous drains, which would have to support the weight of such a vast pile of building, they laid beds of charcoal well rammed; for it was known to the ancients, that charring wood rendered it insusceptible of injury from moisture; and upon the charcoal they laid beds of wool. The name of the architect who designed and commenced this edifice was Ctesiphon, and after his death it was continued under the direction of his son, Metagenes; but by whom it was finished is not known. The most eminent sculptors of the time, and among them Scopas, one of the most celebrated artists of all antiquity, were employed in decorating it. The extraordinary renown of this temple occasioned it a singular fate. One Erostratus saw in its destruction an infallible mean of transmitting his name to posterity, and accordingly set it on fire. To frustrate his intention, the states of Asia published a decree, forbidding the mention of his name: but their decree was futile, for it has been recorded by numerous historians. This event took place on the birth-day of a man, who took another road to renown, of that Alexander, who built his fame on the destruction, not of a single temple, not of senseless wood and stone, but of thousands of his fellow men.

On the ruins of this temple arose another, the architect of which was Dinocrates, and the sculpture of which was enriched by the hand of Praxiteles. The length of this temple was 411 feet, and its breadth 213. It was adorned with four hundred columns, each 58 feet high. This temple was standing in the time of Pliny, and of Strabo, and is supposed to have been destroyed in the reign of Constantine, pursuant to the edict of that emperor, by which all the temples of the heathen deities were ordered to be demolished. All the Ionians resorted annually to Ephesus, with their wives and children, to celebrate the festival of Diana, which was solemnized with great pomp and magnificence, and, as Demetrius observes in the Acts, brought much wealth to the Ephesians.

The worship of Diana was very extensive. A temple dedicated to her once occupied the spot where St. Paul's now stands. Some manors were held by the service of offering yearly at the high altar of this church a doe, or a buck and doe; evidently derived from the worship of Diana, to whom these animals were consecrated; and a ceremony of this kind was continued till the days of Elizabeth.

PARMI les temples dédiés aux divinités païennes, celui de Diane à Ephèse, l'une des sept merveilles du monde, tint le premier rang. Il fut érigé aux dépens communs de tous les états de l'Asie; et exigea, à ce qu'on dit, un travail de deux cents vingt ans.

Selon Plin, on en choisit l'assiette à l'ouverture d'un marais, au pied d'une montagne, dans l'idée que là il seroit moins exposé qu'ailleurs aux dangers des tremblemens de terre. Mais de là provint la nécessité de construire des égouts, pour l'écoulement de l'eau qui tombait de la montagne, dans le marais, ou dans le Caïster; et telle fut la quantité de pierres requises pour ces égouts que de vider, à peu près, les carrières du pays. Pour affermir les fondemens de ces tranchées souterraines, qui devoient soutenir le poids d'un bâtiment si énorme, on posa des couches de charbon de bois bien enfoncées; car les anciens n'ignoroient pas, que la charbonnisation du bois le garantissoit contre l'humidité; et on mit dessus des couches de laine.—L'architecte qui désigna et qui commença cet édifice s'appeloit Ctesiphon; et, après sa mort, le bâtiment fut continué sous la direction de son fils, Métagènes; mais on ignore par qui il fut achevé. Pour en faire les décorations, on employa les plus fameux sculpteurs du siècle; et parmi ceux-là Scopas, l'un des artistes les plus célèbres de toute l'antiquité.

La renommée extraordinaire de ce temple fut cause qu'il essuya un sort singulier. Un certain Erostrate vit en le détruisant le moyen infallible de transmettre son nom à la postérité; et, dans ce dessein, il y mit le feu. A fin de frustrer son intention, les états Asiatiques publièrent un décret par lequel défense fut faite de le nommer; mais leur décret devint inutile, d'autant que le nom d'Erostrate nous est transmis par plusieurs historiens. Cet événement eut lieu le jour de la naissance d'un homme qui prit une autre route vers la renommée; de cet Alexandre qui fonda sa gloire, non à détruire un seul temple; non à culbutter des poutres, ni des pierres manumées; mais à écraser des milliers de ses semblables.

Sur les ruines de ce temple, il s'éleva un autre, dont l'architecte fut Dinocrate, et dont la sculpture fut enrichie par la main de Praxitèle. Ce temple fut de 411 pieds de longueur, et de 213 de largeur. Il fut orné de quatre cents colonnes, hautes de 58 pieds. Ce temple dura encore du temps de Plin, et de Strabon; et on suppose qu'il a été détruit sous le règne de Constantin, d'après le décret de cet empereur, selon lequel on devoit abattre tous les temples des divinités païennes.

Chaque année, tous les Ioniens s'en alloient à Ephèse, avec leurs femmes et enfans, pour y célébrer la fête de Diane, laquelle se fit avec une pompe et une magnificence extraordinaire; et, comme l'observe Demétrius dans les Actes des Apôtres, amena beaucoup d'argent aux Ephésiens.

Le culte de Diane s'étendoit très loin. Un de ses temples tint autrefois l'endroit où se trouve maintenant l'église de St. Paul. Il y avoit des vaches assujettis à présenter annuellement une biche, ou un cerf et une biche, devant le grand autel de cette église; coutume évidemment dérivée du culte de Diane, à laquelle ces animaux étoient consacrés. Une cérémonie de cette espèce continua jusqu'au règne d'Elizabeth.

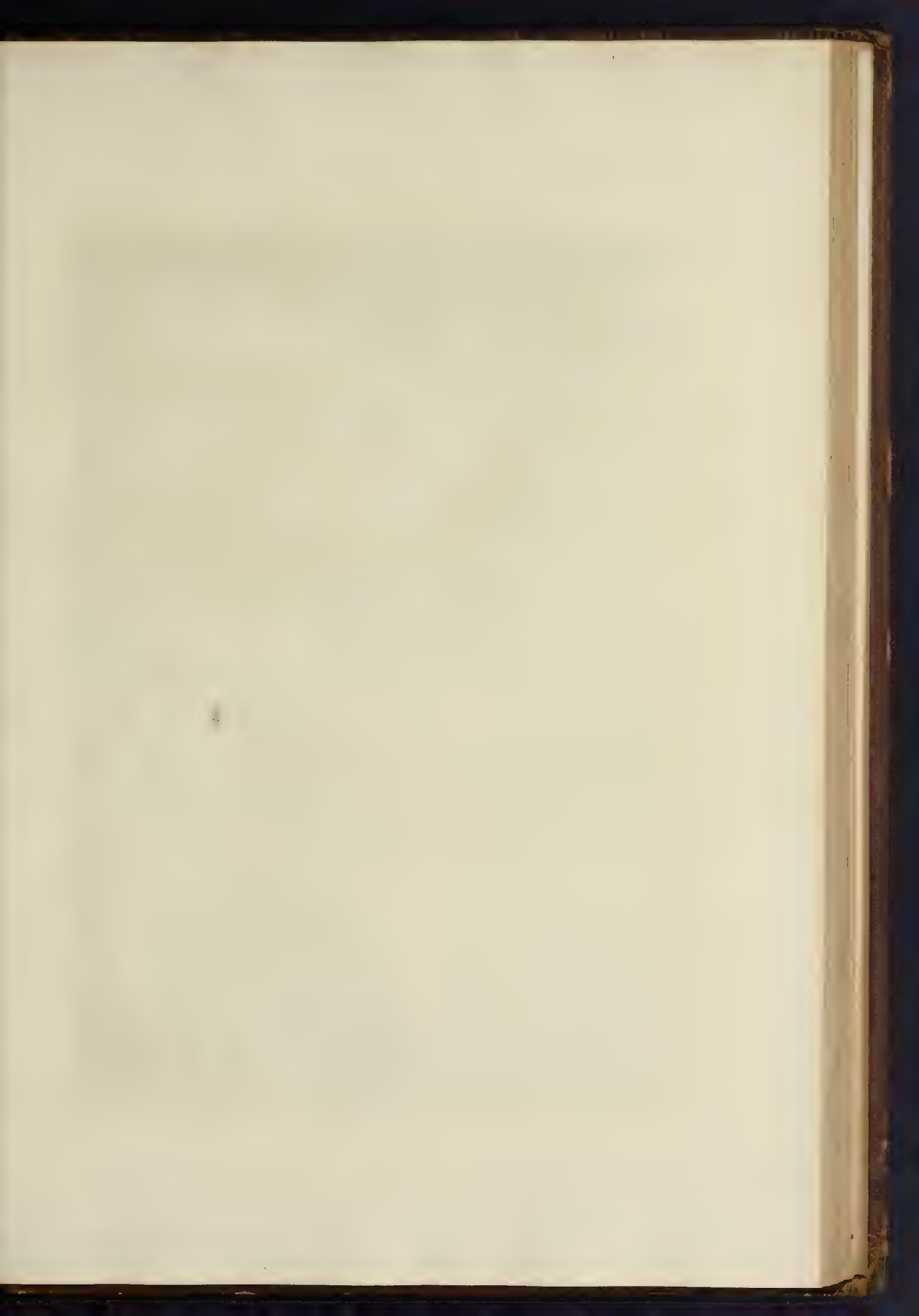




PART OF THE GRAND GALLERY OF THE TEMPLE OF DIANA.

THIS plate exhibits a nearer view of the principal part of the ruins of this celebrated temple, with some remains of the ancient city in the distance. Having already given such an ample account of the temple, little remains to be added here. We shall only observe, that the great Diana of the Ephesians was not the common Diana, the goddess of hunting; she was nature personified, the most ancient Diana, the Isis of the Egyptians. Her first temple too was the work of nature, an aged elm, in the hollow of which the Amazons, when they founded the first Ephesus, placed a small statue of her in ebony, carved by one Canitia, though subsequently fabled to have been sent down from Heaven by Jupiter. Some authors tell us, that the temple having risen with increasing splendour from seven repeated misfortunes, was finally burnt by the Goths in their third naval invasion, in the year 260. If however, agreeably to the preceding account, the first temple was burnt by Erostratus at the birth of Alexander, and the second destroyed in the reign of Constantine, about the year 323, their report is palpably erroneous in more respects than one, even if we reckon the hollow tree among the number of the temples.

CETTE planche déploie une vue plus proche de la partie principale de ce temple célèbre, avec quelques restes de l'ancienne cite, aperçus de loin. Ayant donné déjà l'histoire du temple très en détail, il ne me reste que peu de chose à ajouter ici. Il suffit d'observer que la grande Diane des Ephésiens n'étoit pas la Diane ordinaire, déesse de la chasse: elle fut la nature personnifiée; la plus ancienne Diane, l'Isis des Egyptiens. Son premier temple a été l'ouvrage de la nature, un orme âgé, dans le creux desquel les Amazones, lorsqu'elles fonderent la première ville d'Ephèse, ont placé une petite statue d'ébène, sculptée par une nommée Canitia, quoique la fable ensuite l'ait envoyée du ciel, comme un présent de Jupiter. Quelques auteurs nous débitent, que le temple, s'étant relevé toujours avec plus de splendeur de sept accidens consécutifs, fut brûlé à la fin par les Goths, pendant leur troisième invasion navale l'an 260. S'il est vrai, pourtant, selon le récit précédent, que le premier temple ait été brûlé par Erostrate, à la naissance d'Alexandre; et que le second ait été détruit sous le regne de Constantin, vers l'an 323, il est clair que ces auteurs se trompent; en comptant même l'arbre creux parmi le nombre des temples.

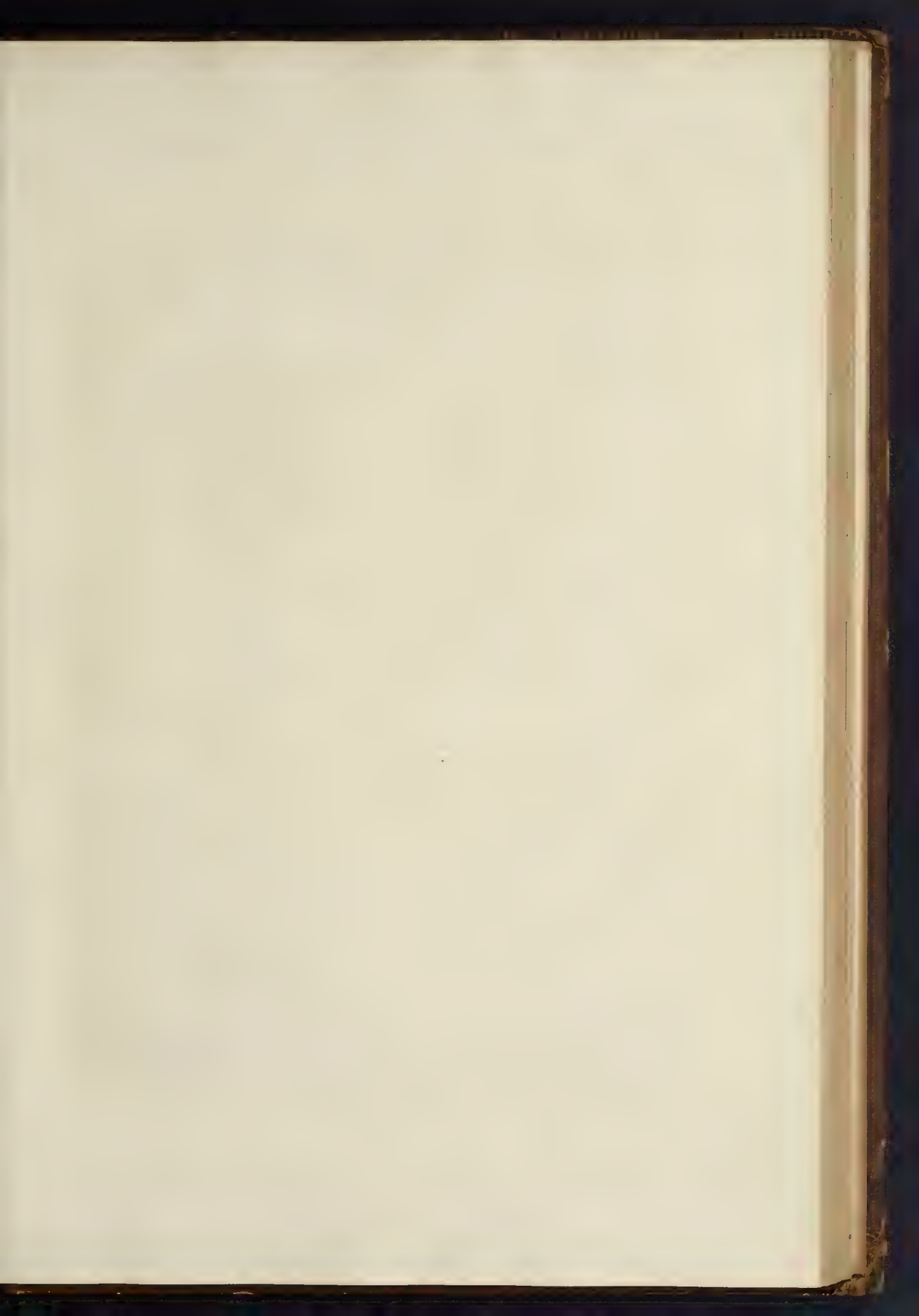




RUINS OF THE BATHS OF THE TEMPLE OF DIANA.

ABLUTIONS were probably a very ancient part of ceremonial worship; and these not only partial, but in many occasions total; so that baths must have been a necessary appendage of such a temple, as that of the Diana of the Ephesians. That men appearing in the presence of a deity, and offering up their homage to him, should be purified from every stain, must be a natural suggestion, as soon as religious worship assumed any form of solemnity. The external ablution of the body, not only as the means of personal cleanliness, but as typical of the purification of the heart and mind, would necessarily follow. This practice too would be the more readily adopted, as it was common in ordinary life; for in this respect the most ancient nations, of which we have any account, appear to have been much superior to the moderns, those of the east excepted. To what this is owing is not easy to say; or how far the European mode of dress, with its variety of garments, ligatures, and fastenings, contributes to it, by rendering bathing more troublesome to us: yet it appears much to be regretted, as to this circumstance we are probably indebted for many diseases, under which we labour; and many infirmities, which the practice of frequent and complete ablution would remove.

Il est probable que très anciennement l'usage des bains faisoit partie des cérémonies religieuses; et que cela se pratiquoit non seulement d'une manière partielle, mais entièrement, à bien des occasions: de sorte que les bains ont dû être un apanage nécessaire d'un temple tel que celui de Diana à Ephèse. Que des hommes, qui se présentoient devant la divinité pour lui offrir leur hommage, fussent purifiés de toute tâche, c'est ce que la nature a dû suggérer, desque le culte religieux prit une forme quelconque de solennité. Il s'en suivroit nécessairement, que l'action externe de laver le corps fût regardée non seulement comme un moyen de propreté personnelle, mais comme un type de la pureté du coeur et de l'esprit. Aussi cette pratique seroit elle adoptée plus volontiers, d'autant que ce fut un usage ordinaire; car, à cet égard, les nations les plus anciennes dont nous ayons connoissance ont surpassé de beaucoup les modernes, à l'exception de celles de l'orient. On ne sait guère à quoi cela doit s'attribuer; ni combien il provient de nos mœurs Européennes, avec toute la variété de nos habits, de nos liens, &c.; ce qui nous rend l'usage des bains plus incommode: en tout cas, cela est fâcheux, puisqu'il en résulte plusieurs des maladies dont nous souffrons; ainsi que beaucoup d'infirmités dont nous pourrions être quittes par le moyen de bains complets et fréquens.





PORT OF LATAKIA

PORT OF LATACHIA,

IN SYRIA.

THE port of Latachia, like most of the others on the coast of Syria, is a kind of basin, environed by a mole, the entrance to which is very narrow. It might formerly have contained from twenty to thirty vessels; but the Turks have suffered it to be so choked up, that it will scarcely at present admit a fifth part of that number. Ships of four hundred tons burden cannot ride here; and seldom a year passes, that one or more vessels are not stranded in the entrance. Notwithstanding this inconvenience Latachia carries on a considerable commerce, consisting chiefly of tobacco, of which upwards of twenty cargoes are annually sent to Damietta: the returns from which place consist of rice, which is bartered in Upper Syria for oils and cottons. The town cannot be considered as a place of any strength; and might, according to the representation of a modern writer, be taken by a single privateer, not being provided with either cannon or soldiers. It stands on the ruins of the ancient city, and is built partly with its remains. The same may be asserted of Tripoli, Antioch, Beirut, and most of the towns on this coast, occasioned, in all probability, by earthquakes that have destroyed them at different periods*.

The annexed drawing is taken from the rocks between the custom-house and the fort, and represents the latter building, with the harbour and surrounding country.

* Since this view was taken Latachia has again experienced this dreadful calamity, by which great part of the town is said to have been destroyed.

Le port de Latachie, comme la plupart des autres sur les côtes de la Syrie, est une espèce de bassin environné d'un mole, dont l'entrée est très étroite. Il auroit pu autrefois contenir vingt ou trente vaisseaux; mais les Turcs l'ont laissé s'encombrer tellement qu'à peine pourroit-il recevoir aujourd'hui la cinquième partie de ce nombre. Les vaisseaux de quatre cents tonneaux ne sauroient décharger ici, et rarement se passe-t-il une année sans qu'on voye échouer à l'entrée un ou même plusieurs vaisseaux. Malgré cet inconvénient Latachie fait un commerce considérable qui consiste principalement en tabac, dont on envoit tous les ans plus de vingt cargaisons à Damiette. En retour on en rapporte du riz qui s'échange dans la Haute Syrie, pour de l'huile et du coton. On ne peut nullement considérer la ville comme une place forte, suivant même la remarque d'un écrivain moderne, elle auroit pu être prise par un simple corsaire, vue qu'elle n'étoit pourvue ni de canons, ni de soldats. Elle est bâtie sur les ruines de l'ancienne ville, et elle est en partie construite de ses restes. On peut dire la même chose de Tripoli, d'Antioche, de Beirut, et de la plupart des villes qui sont sur cette côte. Il y a toute apparence que ces changemens ont été occasionnés par des tremblemens de terre qui les ont détruites à différentes époques.*

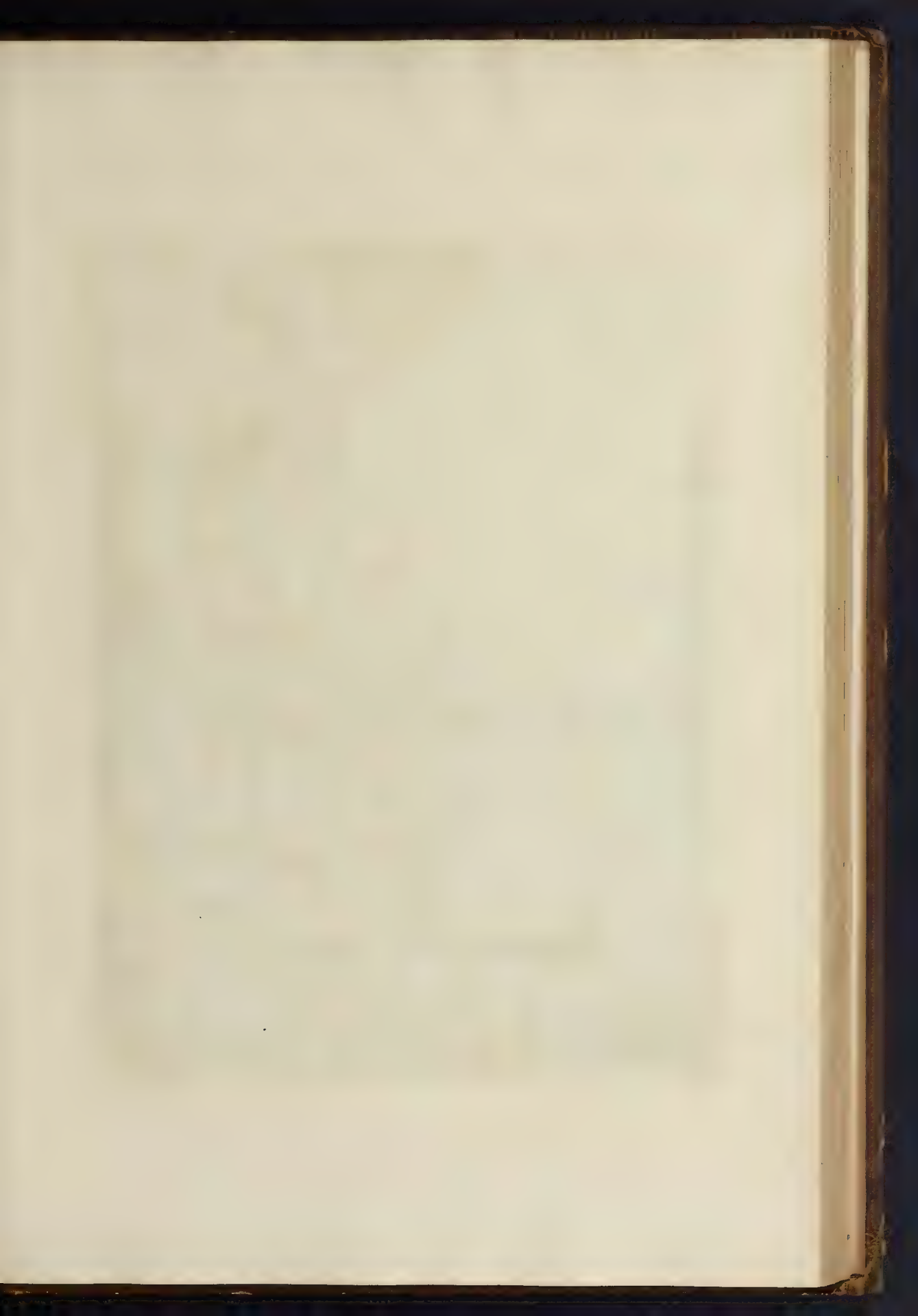
Ce dessin est pris de dessus les rochers qui sont entre la douane et le fort; et représente le dernier édifice avec le port, et le pays d'à l'entour.

* Depuis que cette perspective a été faite Latachie a encore essuïé ce malheur terrible, par lequel une grande partie de la ville a été détruite.





TEMPLE IN LATAKIA.



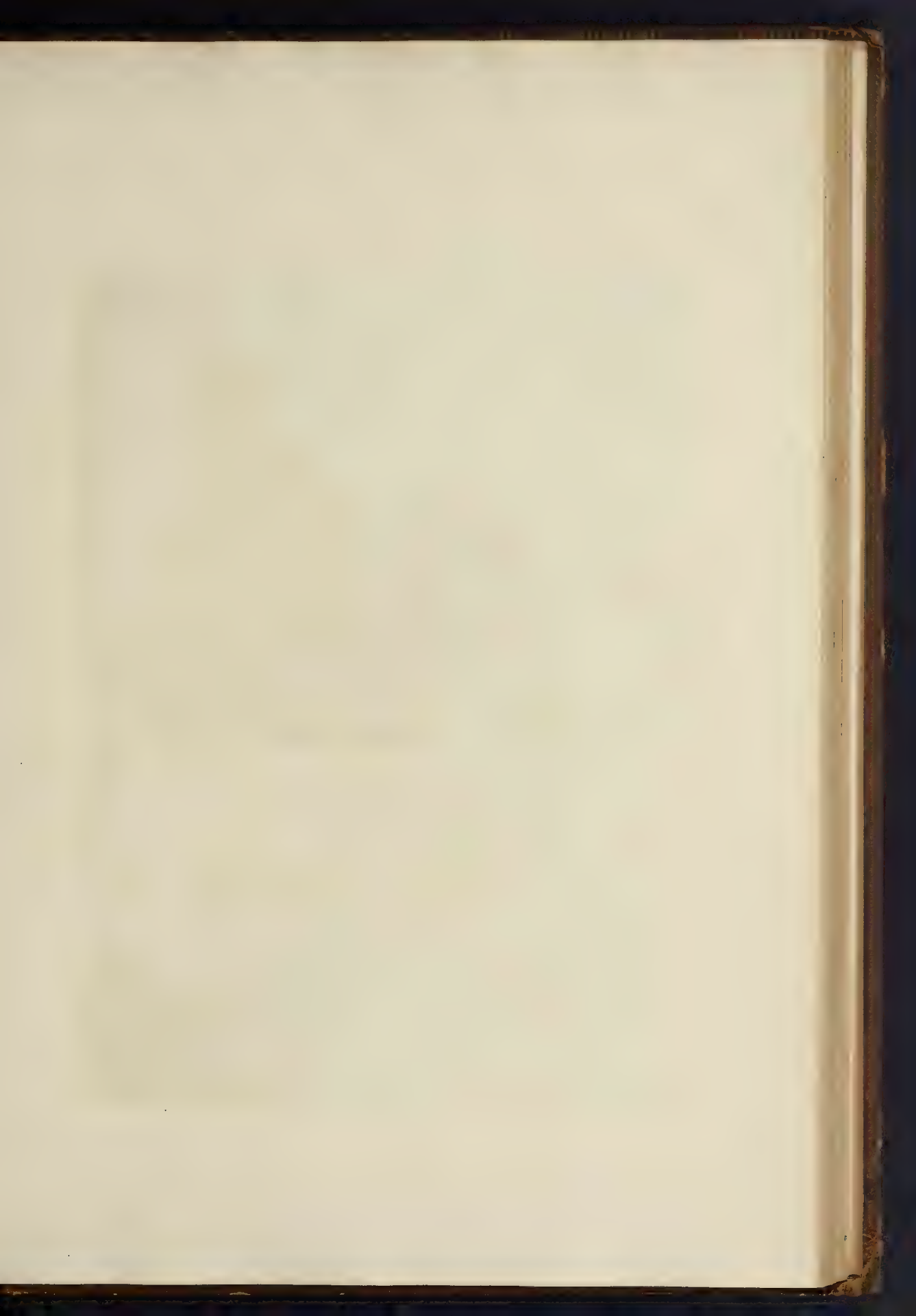


MOSQUE AT LATACHIA,

IN SYRIA.

THE town of Latachia is pleasantly situate on the coast of Syria, between Tortosa and Antioch; distant from the former twelve leagues to the north, and from the latter fifteen to the south-west. It was formerly called Laodicea, and was founded by Seleucus Nicator, the first king of Syria, who named it after his mother Laodice. It stands in a fruitful plain, on the southern side of a peninsula, which projects near half a league into the sea. The walls are about a mile and a half in circumference: they enclose many spacious gardens, with a monastery belonging to the Latin convent of the Holy Land, and four Greek churches; to one of which there is a cemetery, where the English, as well as those of the church of Rome, are interred. The houses are chiefly built of the fragments of the ancient city, many of which are still to be found in different places about this neighbourhood. The town is at present within the jurisdiction of Tripoli, and contains between four and five thousand inhabitants. One of the principal remains of antiquity here is part of a portico of the Corinthian order, consisting of four columns, with an entablature, richly decorated. Attached to this ruin is a small mosque, which, with an adjoining burial-place, form the subject of the present view. Among the gravestones, one crowned with a turban carved in stone may be observed: this manner of decorating the tombs is very common throughout the Turkish territories, the turban by it's shape denoting the rank or profession of the defunct. The females have generally a simple stone or pillar, without any ornament, except they die unmarried, when a rose is sometimes carved on the top of it. These stones are particularly venerated by the Turks, who do not, on any account, ever remove one that serves as a monument. The tombs of the sultans, and some other great men, have lamps constantly burning in them.

LA ville de Lataquie est agréablement située sur la côte de Syrie, entre Tortose et Antioche, à douze lieues au nord de la première, et à quinze au sud ouest de la dernière. Elle était autrefois appelée Laodicée, du nom de la mère de Séleucus Nicator, premier roi de Syrie, par qui elle fut bâtie. Elle est dans une plaine fertile, sur la partie sud d'une péninsule, qui s'avance dans la mer de près d'une demie lieue. Les murs ont environ un mille et demi de circonférence; ils renferment plusieurs jardins spacieux, un monastère appartenant au couvent Latin de la Terre Sainte, et quatre églises Grecques, dans l'une desquelles est un cimetière où les Anglais sont enterrés, ainsi que ceux de l'église de Rome. Les maisons sont principalement bâties avec les fragments de l'ancienne ville, que l'on trouve toujours dans les différents lieux de ce voisinage.—La ville est actuellement dans la juridiction de Tripoli, et contient entre quatre et cinq mille habitants.—Un des principaux restes de l'antiquité qui se voit ici est la partie d'un portique, d'ordre Corinthien, consistant en quatre colonnes, avec un entablement richement décoré.—Une petite mosquée qui tient à cette ruine, ainsi qu'un cimetière adjacent, forment le sujet du dessin ci-joint. Parmi les pierres de tombeaux on peut en observer une couronnée d'un turban taillé dans la pierre; cette manière de décorer les tombes est très commune chez les Turcs, la forme du turban indiquant le rang ou la profession du défunt. Les femmes n'ont en général qu'une simple pierre, ou une colonne sans aucun ornement, à moins qu'elles ne meurent sans avoir été mariées, alors une rose est quelquefois ciselée sur le sommet de la colonne. Ces pierres sont particulièrement respectées par les Turcs, qui sous aucun prétexte ne remuent jamais celles qui servent de monument. Des lampes brûlent sans cesse dans les tombeaux des Sultans, et de quelques autres grands.





TRIUMPHAL ARCH AT LATACHIA,

IN SYRIA.

THE edifice delineated in the present engraving is situate toward the south-east corner of the town. The north and west sides are represented in the drawing, to which the other two sides correspond. It has four entrances similar to the Forum Jani at Rome, and is supposed to have been erected as a triumphal arch in honour of Lucius Verus, or Septimius Severus. The building is nearly entire; but its sides have been long since blocked up by the Turks, who occupy it at present as a mosque. The upper part is decorated with basso-relieues of shields, axes, and other military implements, and the ceiling in the interior is ornamented in a corresponding style. Van Egmont observes, that it has a cupola, which he conjectures was added by the Turks at the time they appropriated it to a religious purpose. The same author also is of opinion it has been used as a church by the Greeks, from observing at the east end (the place of the altar) some traces of fresco painting agreeable to the taste of those people in their places of worship.

In the way from this structure toward the port several pillars of granite are seen standing in the gardens, which seem to have originally formed two extensive rows, and are supposed by Pocock to be the remains of a portico on each side of a grand avenue, that conducted from the triumphal arch to the harbour.

An engraving of this antiquity is given by the last-mentioned author, in which the pediment, if it can be so called, is erroneously represented in the frieze, formed by a continuation of the architrave mouldings, with its apex at the bottom of the cornice.

It is remarkable, that neither of the ingenious travellers above mentioned has noticed the unfinished state of the walls at the different corners of this edifice. As they evidently form a part of the original building, and at the same time destroy its symmetry, it is not easy to form a satisfactory conjecture respecting the purpose of their construction.

L'édifice représenté dans cette gravure-ci est au côté du sud-est de la ville. On voit dans le dessin les côtés du nord, et de l'ouest, auxquels les deux autres côtés correspondent. Il y a quatre entrées comme au Forum Jani à Rome; et on suppose qu'il fut élevé comme un arc de triomphe à l'honneur de Lucius Verus, ou de Septimius Severus. Le bâtiment est presque en entier: mais les côtés en ont été depuis long tems bouchés par les Turcs qui en ont fait à présent une mosquée. Le haut est orné de figures de boucliers, de haches, et d'autres instruments militaires en bas relief: le plafond de l'intérieur est décoré d'une manière correspondante. Van Egmont remarque qu'il a un dôme qu'il croit avoir été ajouté par les Turcs dans le tems qu'ils les dédièrent pour le culte. Le même auteur croit aussi qu'il a servi d'église aux Grecs, parce qu'on voit au bout qui est à l'est (place de l'autel) quelques vestiges des peintures de fresco conformes au goût de ce peuple dans les lieux de leur culte.

En allant de cet édifice vers le port on voit debout dans les jardins plusieurs colonnes de granit qui semblent originairement avoir formé deux vastes colonnades, et sont supposées par Pocock être les débris d'un portique à chaque côté d'une grande avenue qui conduisait de l'arc de triomphe au port. Le dernier auteur ci-dessus mentionné a donné une gravure de ce bâtiment antique dans laquelle le fronton, si on peut l'appeler ainsi, est mal représenté dans la frise formée par une suite de moulures de l'architrave avec son sommet au bas de la corniche.

Il est étonnant qu'aucun des ingénieux voyageurs ci-dessus mentionnés n'ayent remarqué l'état imparfait des murs aux différens coins de cet édifice: comme ils font évidemment partie du premier bâtiment, et qu'ils en détruisent en même tems la symétrie, il n'est pas facile de former une juste idée de l'objet de leur construction.



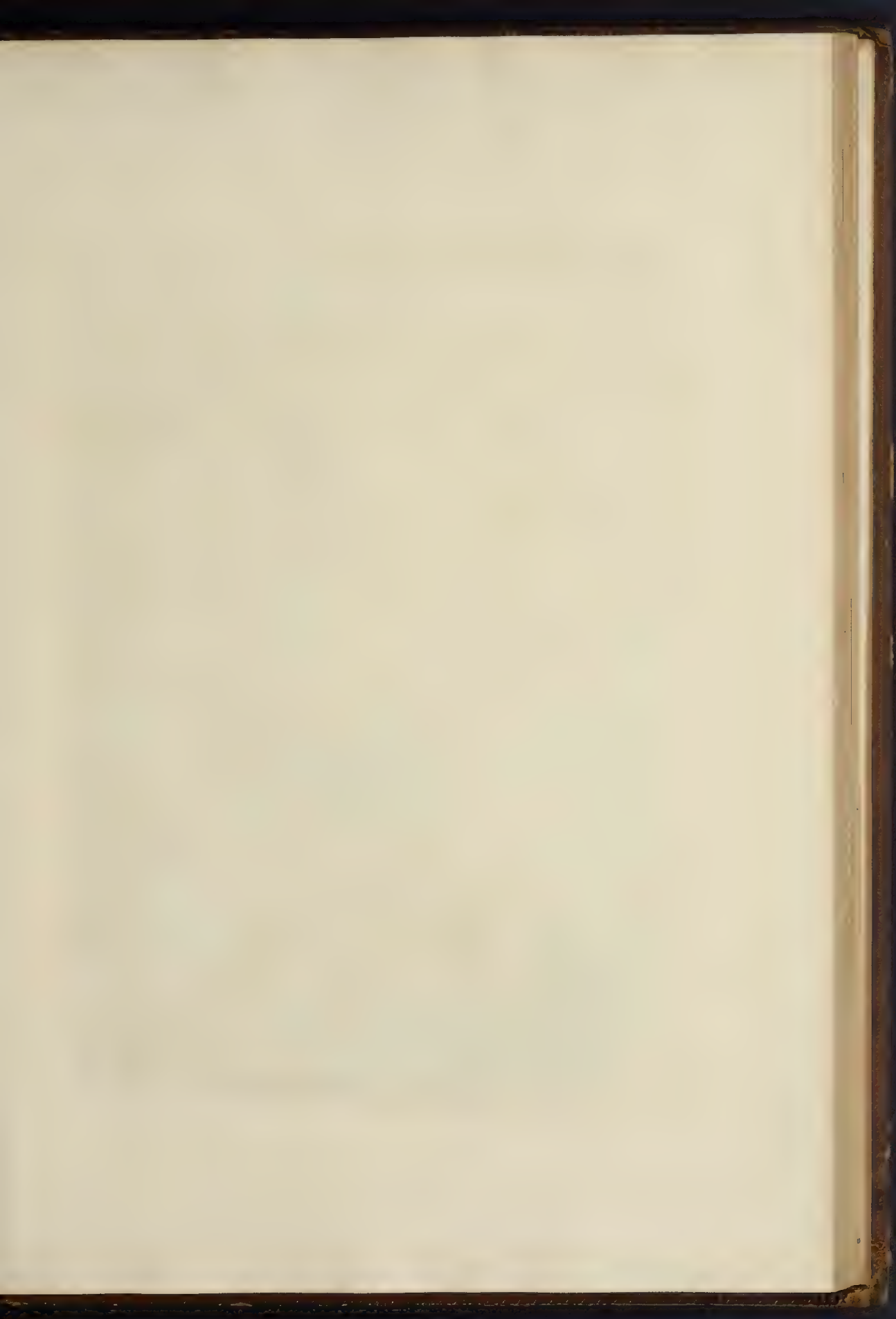


CATHEDRAL AT TORTOSA,

IN SYRIA.

TORTOSA is situate between Tripoli and Latachia, on the seacoast of Syria, nearly opposite the island of the same name, formerly called Aradus, whence Tortosa on the continent was sometimes denominated Antaradus. It's ancient name was Orthosia. It was an episcopal see in the province of Tyre, and it appears from the accounts of different authors, as well as from it's remains, to have been once a place of considerable strength and importance. The walls, which are in part standing, are built of large square stones; these are flanked at proper distances by strong towers, and surrounded by a ditch. The castle and the cathedral church are among the principal buildings remaining at present: the former is entered on the north side by an old drawbridge, which leads to a spacious apartment at this time nearly unroofed: on the east and south side of this building the city formerly stood; but few traces of it are now visible, and it's present inhabitants consist chiefly of poor fishermen and their families. The cathedral, of which the interior view is given, stands about a furlong to the east of the castle. Tradition ascribes it's origin to Martha, one of the sisters of Lazarus. It is in length one hundred and thirty feet, in breadth ninety-three, and in height sixty-one: the walls, arches, and massive pillars are of coarse marble, and still so entire, that a trifling expense would suffice to restore it to it's original perfection. "But to the grief of all Christian beholders," says Maundrell, "it is now made a stall for cattle; and we were, when we went to see it, almost up to our knees in dirt and mire." Beneath the church are capacious vaults, now used for housing oxen and buffaloes, which are bred here in great numbers, and are one of the principal branches of the bashaw of Tripoli's revenue.

TORTOSA est située entre Tripoli et Latachie sur la côte de Sirie, à peu près vis-à-vis l'île qui porte le même nom, autrefois appelée Aradus, ce qui fit donner pendant quelque tems à Tortose sur le continent le nom d'Antaradus. Anciennement elle s'appelait Orthosie. C'était un évêché suffragant de Tyr, et il paraît selon les differens auteurs, aussi bien que par ce qui en reste encore, que c'était autrefois une place forte et importante. Les murs qui subsistent encore en partie sont bâtis de grandes pierres carrées, flanqués à des distances convenables de fortes tours, et environnées de fossés. Le château, et l'église cathédrale, sont les principaux édifices qui subsistent aujourd'hui: on entre dans le premier du côté du nord par un vieux pont-levis qui conduit à un appartement spacieux à présent presque sans couverture: la ville était autrefois à l'est, et au sud de cet édifice; mais on en voit aujourd'hui très peu de traces, et ses habitants actuels sont presque tous des pauvres pêcheurs avec leurs familles. La cathédrale dont l'intérieur est représenté dans ce tableau est à l'est du château, et en est éloignée d'environ un stade. La tradition en attribue l'origine à Marthe, une des sœurs de Lazare. Elle a cent trente pieds de longueur, quatre-vingt treize de largeur, et soixante-un de hauteur. Les murs, les arcades, et les colonnes massives sont d'un marbre grossier, et si entières qu'une dépense légère suffirait pour lui donner sa première perfection: "Mais au regret de tous les spectateurs Chrétiens," dit Maundrell, "on en a fait à présent une étable pour le bétail, et quand nous allâmes la voir nous fumes presque aux genoux dans la boue." Au-dessus de l'église il y a de grandes caves employées maintenant à étable des bœufs et des buffalos, que l'on nourrit ici en grand nombre, qui forment une des principales branches du revenu du pacha de Tripoli.





VIEW NEAR TORTOSA

VIEW NEAR TORTOSA,

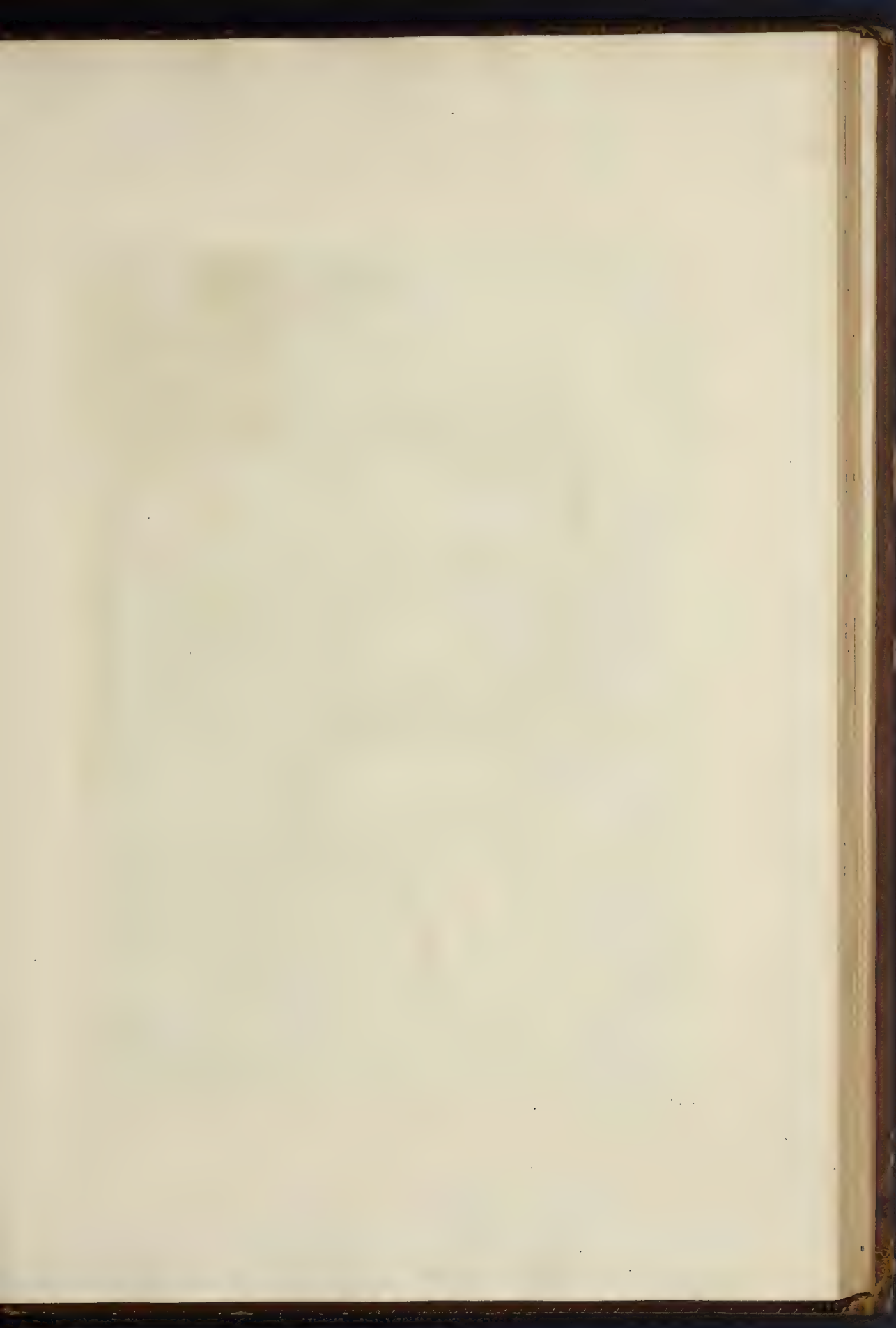
IN SYRIA.

A REPRESENTATION of one of the most remarkable remains of antiquity is given in this View. It consists of a monument, or throne, the upper part of which is constructed of large stones placed upon a base or pedestal, in the centre of an area of considerable extent, formed by excavations from the natural rock, of which the pedestal, as well as several surrounding pillars, is a part. For what purpose this monument was raised, it is not easy to conjecture. Maundrell supposes it to have served as a temple for an idol of the Phenicians. His words are as follows: "We here observed a court of fifty-five yards square cut in the natural rock, the sides of the rock standing round it. On three sides it was thus encompassed, but to the northward it lay open. In the centre of this area was a square part of the rock left standing, being three yards high and five yards and a half square. This served for a pedestal to a throne erected upon it. The throne was composed of large stones, one hanging over all at top in the manner of a canopy. The whole structure was about twenty feet high, fronting toward that side where the court was open. The stone that made the canopy was five yards and three quarters square, and carved round with a handsome cornice. What all this might be designed for, we could not imagine, unless, perhaps, the court may pass for an idol temple, and the pile in the middle for the throne of the idol; which seems the more probable, in regard that Hercules, i. e. the Sun, the great abomination of the Phenicians, was wont to be adored in an open temple. At the two innermost angles of the court, and likewise on the open side, were left pillars of the natural rock, three at each of the former, and two at the latter."

This antiquity is near the seacoast, in the vicinity of Tortosa, and at an inconsiderable distance from the Sepulchral monuments, and Fountain of serpents, in the preceding Views.

CETTE Vue représente un des restes de l'antiquité des plus remarquables. C'est un monument ou trône dont la partie supérieure est construite en larges pierres placées sur une base ou piédestal, dans le centre d'un aire ou cour d'une étendue considérable, formé par les excavations du roc naturel, dont le piédestal ainsi que plusieurs piliers environnants, sont une partie. Il n'est pas aisé de deviner à quelle intention ce monument fut élevé. Maundrell suppose qu'il servait de temple à une idole des Phéniciens. Voici ce qu'il en dit: "Nous observâmes ici une cour carrée de vingt-six toises de chaque côté, taillée dans le roc vif, les côtés du roc l'entourant. Elle était ainsi environnée de trois côtés, mais entièrement ouverte au nord. Dans le centre de cet espace il y avait encore subsistant un morceau carré du roc, ayant trois verges de hauteur et cinq verges et demi de chaque côté. Ce morceau servait de piédestal à un trône élevé dessus. Il était composé de grandes pierres, dont l'une était suspendue sur les autres au sommet en forme de dais. Tout l'édifice était d'environ vingt pieds de haut, en face du côté où la cour était ouverte. La pierre qui formait le dais avait en carré cinq verges trois quarts, et était ceinte d'une belle corniche ciselée. Nous ne pûmes pas imaginer à quoi tout cela était destiné, à moins peut-être que la cour ne passe pour le temple d'une idole, et le monument du milieu pour son trône; ce qu'il y a de plus probable à cet égard c'est qu'Hercules, c'est à dire le Soleil, que l'écriture reprochait aux Phéniciens d'adorer, avait coutume de l'être dans un temple ouvert. Aux deux angles intérieurs de la cour, et aussi du côté ouvert, on avait laissé des piliers du roc, trois à chacun du premier, et deux au dernier."

Cette antiquité est près des côtes de la mer, non loin de Tortose, à peu de distance des Monumens destinés à la sépulture, et de la Fontaine des serpents, que l'on voit dans les Dessins précédens.





THE ARCH OF THE GREAT KING

FOUNTAIN OF SERPENTS,

IN SYRIA.

ABOUT three miles distant from Tortosa, formerly Antaradus, and at an inconsiderable distance from the seacoast, is an edifice called the Fountain of Serpents; an appellation it in all probability receives from the number of venomous reptiles it is supposed to harbour, several of which are said to be of an enormous size, and are so much dreaded by the natives in its vicinity, that it is with great difficulty they can be prevailed on to accompany a stranger to the spot, even when well rewarded. The building consists of four fronts or arches of equal dimensions, partly of brick, and partly of stone, solidly constructed; and is supposed, by the style of architecture, to be the work of the Saracens. It stands in the midst of scattered blocks of stone, many of which are of immense bulk, and have, it is probable, formed a part of some temple erected by the Phenicians. The spring issues from between several large quadrangular stones, regularly placed under one of the arches, and, forming a small rivulet, falls into the sea.

From the secluded situation of this monument of antiquity, partly hidden by large trees, and surrounding hills, it is but little known, except to the mariners inhabiting the coast, who frequently visit it for a supply of water.

This place is slightly mentioned by Maundrel, who says, "On a green plot, within an hour of Tortosa, and at a small distance from the sea, is a good fountain, with a bad name, called the Serpent Fountain."

ENVIRON à trois milles de Tortose, autrefois Antaradus, pas très-loin du bord de la mer, on voit un édifice, appelé, La Fontaine des Serpents: nom qu'elle reçoit probablement du nombre de reptiles venimeux qu'on suppose qu'elle contient; plusieurs desquels sont (à ce-que l'on dit) d'une grosseur énorme, et sont si redoutés des habitants du voisinage, que c'est avec beaucoup de peine qu'un étranger peut leur persuader de les y accompagner, même en les payant bien. L'édifice consiste en quatre façades ou arches de dimensions égales, solidement bâties, partie en briques et partie en pierres: le style de son architecture le fait supposer être un ouvrage des Sarazins; il est entouré de blocs de pierres épars, plusieurs desquels sont d'une grosseur immense: il est probable qu'ils faisoient partie de quelque temple érigé par les Phéniciens. La source coule entre plusieurs grandes pierres de forme quadrangulaire régulièrement placées sous une des arches, et forme un petit ruisseau, qui se jette dans la mer.

La situation retirée de ce monument antique caché en partie par de grands arbres, et par les montagnes qui l'entourent, est très-peu connue, excepté des matelots, qui habitent la côte et qui vont souvent à cette fontaine pour prendre de l'eau.

Maundrel parle peu de cette place: il dit: "Environ à une lieue de Tortose et à peu de distance de la mer, il y a une bonne fontaine portant un mauvais nom, appelée La Fontaine des Serpents."





MONUMENT ON THE COAST OF SYRIA.

DIFFERENT Views of sepulchral and other monuments of antiquity, with which this province abounds, have been already given.

The present delineation is taken from a remarkable monument on the coast of Syria, between Tripoli and Tortosa, at an inconsiderable distance from the latter place, and in the vicinity of the antiquities represented in the preceding Plates. It consists of a well-proportioned pedestal formed of one block of stone of a prodigious bulk, upon which another stone, nearly of equal dimensions, forms part of the shaft of an obelisk. Whether it were left originally in it's present shape, or have been since mutilated, is not easy to ascertain; but from the angles on it's summit being rounded, it was probably, notwithstanding it's unfinished appearance, considered as complete. The entrance is formed principally of one large stone at a little distance from the body of the monument. From this aperture a descent of several steps leads to the subterraneous apartments, of which a view is given in the following Plate, accompanied with some farther particulars.

On a déjà donné différentes Vues des sépulcres et des autres monuments de l'antiquité qui sont en abondance dans cette province.

Le présent Tableau montre un monument remarquable sur la côte de Syrie, entre Tripoli et Tortose, à une très petite distance de la dernière place, dans le voisinage des antiquités représentées dans les Planches précédentes. Il est composé d'un piédestal bien proportionné, formé d'un bloc de pierre d'une grandeur prodigieuse, sur laquelle une autre pierre à peu-près de la même dimension, forme une partie du fût d'un obélisque. On ne peut pas facilement décider s'il avoit été originairement laissé dans sa forme actuelle, ou s'il a été mutilé depuis; mais comme ses angles s'arrondissent au sommet il est probable qu'il fut regardé comme achevé, malgré son apparence imparfaite. L'entrée est principalement formée d'une grande pierre à une petite distance du corps du monument. Une descente de plusieurs degrés conduit de cette ouverture aux appartemens souterrains, dont on donne une vue dans la Planche suivante, accompagnée de quelques autres détails.





MONUMENT ON THE COAST OF SYRIA,

PLATE II.

THE interior of this monument appears to have been attentively examined by Maundrell, in whose publication a plan of the subterraneous apartments is given. His description of it is in the following words:—"In this neighbourhood we discerned another tower erected likewise over a sepulchre, which had this singularity, that the cells were cut into the rock eighteen feet in length, possibly to the intent that two or three corpses might be deposited at the feet of one another." This sepulchre was also explored by Van Egmont, whose observations it may not be improper to subjoin. "Between Tortosa and Tripoli we found several monuments of antiquity, serving formerly for burial-places: among others, a pedestal consisting of two huge stones, one placed on the other, which denoted that there was a burial-place under it: accordingly, we found the entrance, and descended by several steps into two chambers, in each of which were six niches, three on each side, for laying dead bodies in."

Notwithstanding the present solitary appearance of this part of the coast of Syria, there is little doubt of its having in former ages resounded with the "busy hum of men." The various remains of antiquity, with which it abounds, are sufficient indications of the existence of some considerable town in this neighbourhood at an early period; and perhaps the Ximyra, laid down by Strabo hereabout, called by Pliny Simyra, and conjectured by Maundrell to have been the residence of the Zemarites mentioned in Genesis, chap. x, stood on or near this spot.

It is to be regretted, that of the different ruins in these parts so few are to be found containing either inscription or characters, by which their origin might be traced. In the View annexed, from the appearance of the walls in different parts, and particularly over the niches in which the bodies were placed, it is supposed some characters have been effaced.

L'INTERIEUR de ce monument paroît avoir été attentivement examiné par Maundrell, qui dans sa publication donne un plan des appartemens souterrains. Voici la description qu'il en fait: "Dans ce voisinage nous découvrîmes une autre tour, élevée aussi sur un sépulchre, qui avoit cette singularité, que les cellules coupées dans le roc avoient dix-huit pieds de longueur, probablement dans l'intention d'y placer deux ou trois corps les uns aux pieds des autres." Ce sépulchre fut aussi examiné par Van Egmont, dont il ne sera pas hors de propos de joindre ici les observations. "Entre Tortose et Tripoli nous trouvâmes plusieurs monuments de l'antiquité, qui servoient autrefois de lieux de sépulture; entr'autres un piédestal formé de deux énormes pierres placées l'une sur l'autre; ce qui marquait qu'il y avoit au dessous un lieu pour la sépulture. Nous trouvâmes l'entrée, et nous descendîmes plusieurs degrés dans deux chambres dans chacune desquelles il y avoit six niches, trois de chaque côté, pour y placer des corps morts."

Quoique la côte de la Sirie ne présente aujourd'hui dans cette partie qu'une apparence solitaire, il y a cependant peu de doute qu'elle n'ait retenti dans les temps passés "du bruit d'hommes occupés au travail." Les restes de l'antiquité de différente espèce que l'on y voit en abondance prouvent assez qu'il y avoit quelque ville considérable dans le voisinage autrefois; peut-être même que c'étoit ici, ou aux environs qu'existait la Ximyra dont parle Strabon, que Plin appelle Simyra, et que Maundrell a conjecturé avoir été la résidence des Tsemariens, dont on fait mention au ch. x.^{ème} de la Genèse.

C'est dommage que parmi les ruines de ce pays il se trouve si peu qui portent des inscriptions ou des caractères qui en fassent connaître l'origine; dans le Tableau annexé, suivant toute apparence sur différens endroits des murs, et particulièrement au dessus des niches dans lesquelles on plaçoit les corps morts, quelque caractères ont été effacés.





Fig. 1. The Great Pyramid of Giza.

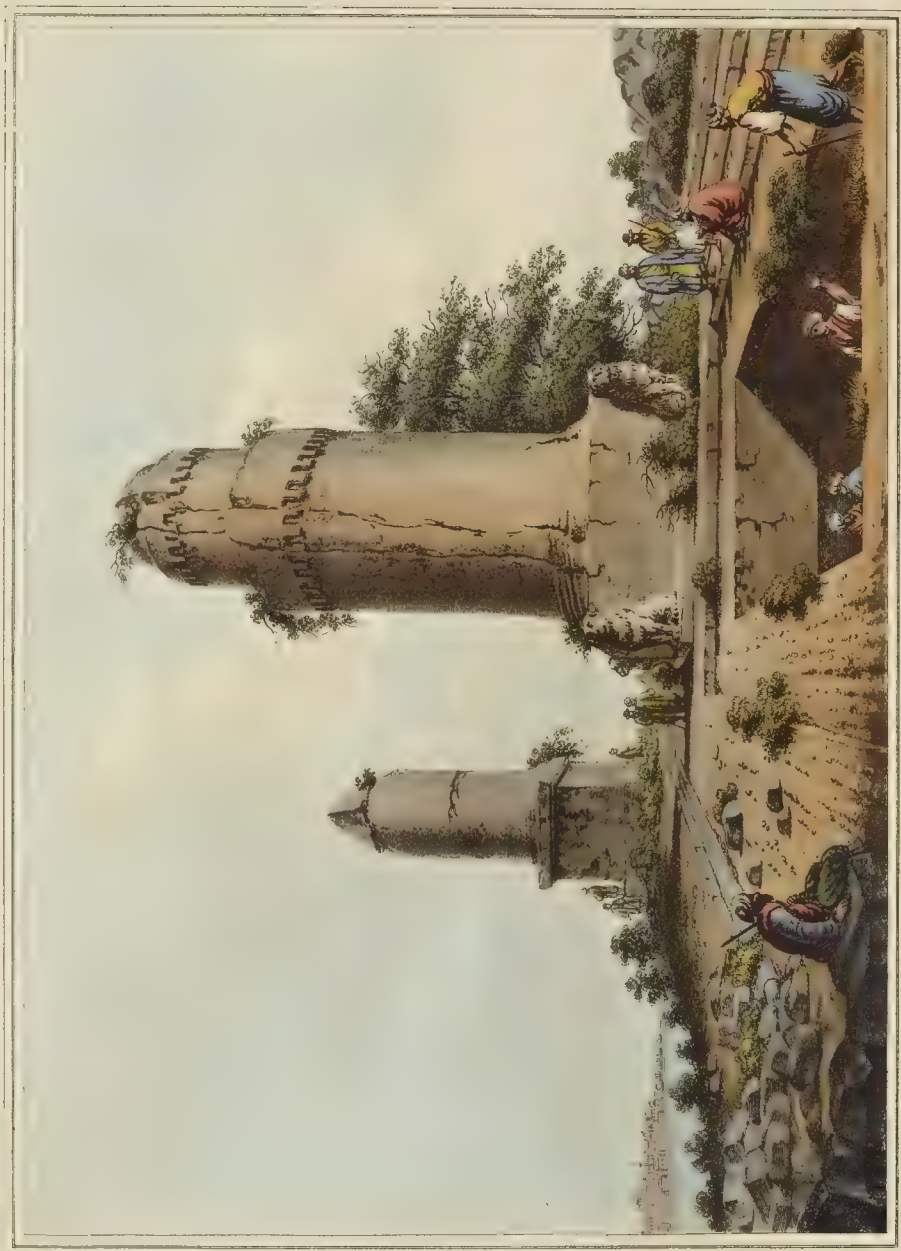
MONUMENT BETWEEN TRIPOLI AND TORTOSA,

IN SYRIA.

AMONG the several monuments of antiquity on this part of the coast of Syria, the subject of the present Engraving deservedly claims attention. It stands in a cluster of trees near the road leading from Tortosa to Tripoli, about a mile to the west of the monument given in the last Plate. It is formed chiefly of stones of a prodigious magnitude, some of them containing upwards of 2000 cubic feet, and is supposed, from the manner of it's construction, to have been erected as a place of sepulchre at a very remote period, probably before the use of arched work in masonry was known. This antiquity is noticed by Pocock, who has given an engraving of it's summit as it appeared above the surrounding bushes, which he says rendered it inaccessible. It was, however, attentively examined by Maundrell, who describes it in the following words: " Our curiosity was again arrested by the observation of another tower, which appeared in a thicket not far from the way-side. It was 33 feet and a half high, and 31 feet square, composed of huge square stones, and adorned with a handsome cornice all round at the top. It contained only two rooms, one above the other, into both which there were entrances on the north side, through two square holes in the wall. The separation between the rooms, as also the covering at the top, was made not of arched work, but of vast flat stones, in thickness about four feet, and of so great an extent, that two of them in each place sufficed to spread over the whole fabric. This was a very ancient structure, and probably a place of sepulture."

PARMI le grand nombre de monumens de l'antiquité qui se trouvent dans cette partie de la côte de la Sirie, le sujet de cette Gravure mérite une attention particulière. Il est situé dans un groupe d'arbres, près de la route qui conduit de Tortose à Tripoli, et éloigné d'environ un mille, à l'ouest, du monument présenté dans la dernière Planche. Il est, en grande partie, formé de pierres immenses, dont quelques-unes ont plus de 2000 pieds cubes; et on suppose qu'il fut élevé pour servir de sépulture, dans un tems très reculé, avant que l'on connût, en maçonnerie, l'usage des ouvrages en voûte. Ce monument de l'antiquité n'a pas échappé à l'œil de Pocock, qui a donné un tableau de son sommet, tel qu'il paroissait au-dessus des buissons qui l'environnent, et qui, suivant lui, le rendent inaccessible. Cependant il fut attentivement examiné par Maundrell, qui en a donné la description, dans les termes suivans: " Notre curiosité fut encore attirée par la vue d'une autre tour qui parut dans un hallier presque sur le bord du chemin. Elle avait 33 pieds et demi de hauteur, et 31 pieds carrés, formée de grandes pierres carrées, et ornée d'une belle corniche, tout autour du sommet. Elle ne contenait que deux chambres, l'une au-dessus de l'autre. Toutes deux avaient une entrée, du côté du nord, à travers deux trons carrés, dans le mur. La séparation entre les deux chambres, ainsi que la couverture d'en haut étaient faites non en voûte, mais de grandes pierres plates qui avaient quatre pieds d'épaisseur, et une si grande étendue que deux d'entr'elles, en chaque endroit, suffisaient pour couvrir l'édifice. Il étoit d'une très ancienne structure, et avoit probablement servi de lieu de sépulture."





Pyramids near Tortosa

MONUMENTS NEAR TORTOSA, IN SYRIA.

THE monuments here represented stand on the eastern coast of the Mediterranean, between Tortosa and Tripoli, at a short distance from the former town, which is seen remotely in the View. They consist of cylindrical towers of nearly equal bulk, placed on pedestals, at the angles of one of which are four lions rudely carved. Their height from the ground is between thirty and forty feet: each tower is formed of one entire stone. Some, indeed, probably from the apparent impossibility of raising such immense masses, have supposed them to be hewn from the living rock; but as several stones of much larger dimensions are found in different parts of this province, considerably elevated from the ground, this latter opinion is in all likelihood incorrect*.

These curious remains of antiquity are noticed by Pocock and Van Egmont, as well as by Maundrell: by the two former, indeed, they were but superficially surveyed; but the latter examined them with the greatest attention, and penetrated into every apartment. This intelligent traveller says: "We discovered these towers to be sepulchral monuments, erected over vaults hewn out of the solid rock, in which were several niches or cells sufficiently capacious to admit large stone coffins. The entrances were choked up with dirt and brambles, but we removed these obstacles, although it cost us some time and pains, encouraging ourselves with the hopes, or rather making ourselves merry with the fancy of hidden treasure: but as soon as we entered the vaults, we found that our golden imaginations ended in dust and putrefaction.

Of these subterraneous apartments, two appertain to one tower and three to the other; the former containing six cells or niches, and the latter seventeen. The vaults are about six feet in height, and from eight to ten or eleven in length and width. The entrance is at a little distance to the south of each monument, by a descent of eight or nine steps: at the foot of this the mouth of the sepulchre presents itself, which can only be passed by crawling on the hands and knees.

As these monuments contain no trace of any inscription, it is not possible to ascertain with precision at what period they were erected. Strabo mentions several towns which formerly stood on this coast; and the number of ruins of different kinds still scattered about evidently demonstrate the existence of some considerable city near this spot, to which, perhaps, these burial-places belonged.

Plate II exhibits the same monuments from a different point of view.

* In the remains of the wall at Balbec, there are three stones of an astonishing size, lying end to end; the largest is sixty-three feet long, twelve high, and twelve wide, containing upwards of 9000 cubic feet, or between six and seven hundred tons. The weight of such an enormous block seems to set the mechanic powers at defiance: they are nevertheless elevated to the height of twenty feet above the ground.

Les monumens que l'on voit ici représentés sont placés sur la côte orientale de la Méditerranée, entre Tortose et Tripoli, à une petite distance de la première ville, que l'on apperçoit dans le lointain. Ils consistent en tours cylindriques de taille à peu près égale, placées sur des piédestaux aux angles d'un desquels il y a quatre lions grossièrement sculptés. La hauteur de ces tours est entre trente et quarante pieds. Chaque tour est formée d'une pierre entière. D'après l'impossibilité apparente de lever des masses aussi imposantes, quelques personnes ont cru qu'elles avaient été taillées dans le roc vif, mais comme on a trouvé dans différentes parties de cette province plusieurs pierres d'une plus grande dimension, considérablement élevées de terre, il est vraisemblable que cette opinion n'est pas exacte*.

Ces restes curieux de l'antiquité furent remarqués par Pocock, et Van Egmont, ainsi que par Maundrell: les deux premiers, il est vrai, ne firent que les examiner superficiellement, mais le dernier y mit le plus grande attention, et pénétra dans tous les appartemens. Ce voyageur intelligent s'exprime ainsi: "Nous découvrîmes que ces tours étaient des sépultures élevées sur des voûtes creusées dans le roc solide, dans lesquelles il y avait plusieurs niches ou cellules assez vastes pour recevoir de grands cercueils de pierre. Les entrées en étaient bouchées par des ronces et des ordures, mais nous éloignâmes ces obstacles malgré le tems et les peines que cela nous coûtait, encouragés par l'espoir de trouver des trésors cachés, mais dès que nous fûmes entrés dans les voûtes nous aperçûmes que nos songes dorés se changeaient en poussière et en putréfaction."

Deux de ces appartemens souterrains appartiennent à une tour, et trois à l'autre; la première contient six cellules ou niches, et la seconde dix-sept. Les voûtes ont environ six pieds de hauteur, et de huit jusqu'à dix ou onze en longueur et en largeur. L'entrée est au sud de chaque monument à une petite distance: on y descend par un escalier de huit ou neuf degrés, au pied duquel l'entrée de la caverne se présente, mais on ne peut la passer qu'en rampant sur les mains et les genoux.

Comme ces monumens ne portent aucune trace d'inscription il n'est pas possible d'assurer avec précision dans quel tems ils furent élevés. Strabon parle de plusieurs villes qui étaient autrefois sur cette côte. Le nombre de ruines de différens genres encore aux environs, prouvent évidemment l'existence de quelque cité considérable auprès de ce lieu, à laquelle peut être ces sépultures appartenaient.

La II^{ème} planche représente les mêmes monumens d'un autre point de vue.

* Dans les restes d'une muraille à Balbec, il y a trois pierres d'une taille étonnante, qui sont bout à bout: la plus grande a soixante-trois pieds de long, douze de haut, et douze de large, ce qui lui donne une dimension de 9000 pieds cubiques. Le poids de blocs aussi énormes étant de 6000 à 7000 quintaux, semblant mettre en défaut les forces mécaniques, ils sont néanmoins élevés à la hauteur de vingt pieds au-dessus de terre.



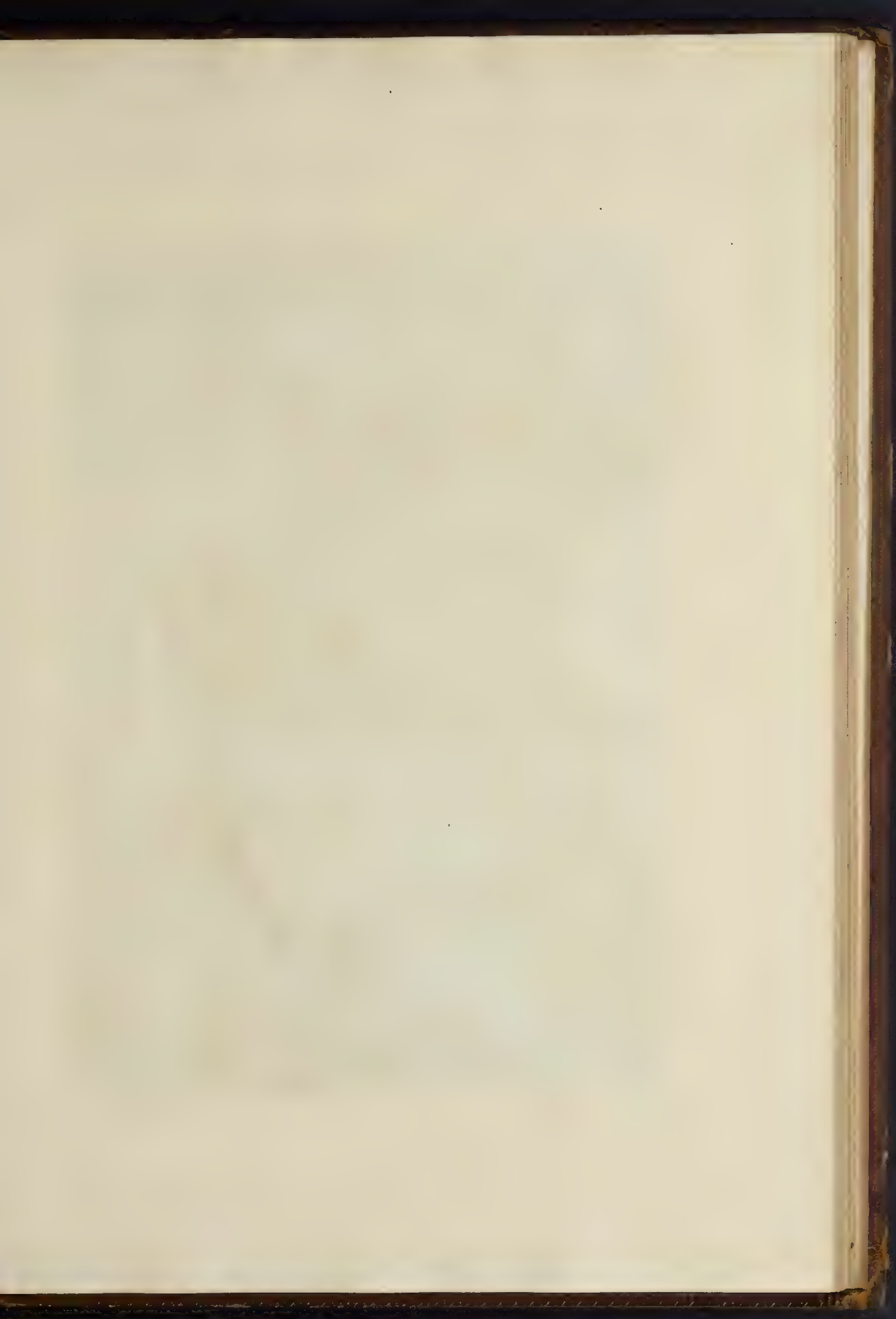


CASTLE IN THE ISLAND OF TORTOSA,

IN SYRIA.

A DESCRIPTIVE account of the island of Tortosa accompanies the former View, which represents the entrance to the harbour by moonlight. The present engraving is taken within the mole, and exhibits the castle and harbour in the most advantageous point of view. The fortress is very large, and solidly constructed upon an elevated rock. It consists of several square towers, and appears to have been originally a place of considerable strength, but from neglect a great part of it is at present nearly in a ruinous state.

UNE description de l'île de Tortose accompagne le tableau précédent, qui représente l'entr'ée du havre au clair de la lune. La présente gravure est prise du dedans du mole; et fait voir le château et le port dans le point de vue le plus avantageux. La forteresse est très grande, et solidement bâtie sur un rocher élevé. Elle est compos'e de plusieurs tours carrées, et paraît avoit été autrefois une place très forte; mais aujourd'hui par un effet de la négligence une grande partie en est presqu'en ruine.





ISLAND OF TORTOSA,

IN SYRIA.

THIS island is situate about a league and a half distant from the town of Tortosa, on the continent. It is known to the Turks by the name of Aurat, and is supposed by Van Egmont to be the ancient Arvedi, Arpad, or Arvad, mentioned in Genesis, chap. x, and other parts of Scripture. It was called by the Greeks and Romans Aradus, under which appellation it is frequently mentioned by Strabo, Arrian, Quintus Curtius, and other ancient authors. The island is about a mile in circumference, and almost entirely surrounded with an immense wall, said to be the work of the Phœnicians, the stones of which are of prodigious bulk, some of them measuring thirty feet in length, and from ten to twelve in thickness. Within this enclosure, which forms a kind of mole, the Turkish vessels are effectually sheltered from the violence of the wind: they enter by an aperture or space, whether the effect of accident, or purposely so left, is not known. The island exhibits the ruins of some dwellings, and a castle of considerable extent, in which Godfrey of Bouillon held a council of the principal Christians for the deliverance of Jerusalem from the infidels. Several cannons taken from the Christians at different times are still mounted on the walls, marked with the Venetian arms, as well as with those of France. Here a garrison of fifty or sixty Turks is kept to prevent the seizure of their vessels by the corsairs, who frequently infested this part, and committed many depredations. The castle was built, as it is asserted, with materials from the ruined town of Tortosa, to which it is nearly opposite, and is sometimes used by the Turks as a place of confinement. The island is nearly an entire rock, but affords an abundant supply of excellent water, with some fig, olive, and other fruit-trees.

This place formed part of the conquests of the Macedonian hero, who, with the surrender of it, received a crown of gold from Strato, son of Gerostratus, then king of Aradus and the neighbouring territory.

CETTE île est située à une lieue et demie environ de la ville de Tortose sur le continent. Les Turcs la connaissent sous le nom d'Aurat, et Van Egmont la croit l'ancienne Arvedi, Arpad, ou Arvad, dont il est parlé dans le chapitre 10^e de la Genèse, et en d'autres endroits de l'Écriture. Les Grecs et les Romains l'appellaient Aradus, et c'est sous ce nom que Strabon, Arrien, Quinte-Curce, et d'autres auteurs anciens en parlent souvent. L'île a environ un mille de circonférence, et est presque entièrement entourée d'un mur immense, que l'on dit être l'ouvrage des Phéniciens; les pierres en sont d'une taille prodigieuse; quelques unes ont trente pieds de long, et dix ou douze d'épaisseur. Les vaisseaux Turcs sont à l'abri de la violence du vent dans cette enceinte, qui forme une espèce de mole: on ne sait si l'ouverture par laquelle ils y entrent est l'effet du hasard, ou si on l'a faite exprès. On trouve dans l'île les ruines de quelques habitations, et un château d'une étendue considérable, dans lequel Godefroi de Bouillon tint un conseil des principaux Chrétiens sur les moyens de délivrer Jérusalem des infidèles. Il existe encore sur les murs plusieurs canons pris à différentes fois sur les Chrétiens, portant les armes de Venise, ainsi que celles de France. On y entretient une garnison de cinquante ou soixante Turcs pour empêcher les corsaires, qui infestent fréquemment cette côte, et y commettent beaucoup de dégâts, de s'emparer de leurs vaisseaux. On assure que ce château a été bâti avec les débris de la ville de Tortose dont il est presque en face; les Turcs l'employent quelquefois comme un lieu d'exil. Cette île n'est presque qu'un rocher, mais qui fournit abondamment d'excellente eau, avec quelques figuiers, des oliviers, et d'autres arbres fruitiers.

L'île de Tortose formait une partie des conquêtes du héros de Macédoine, qui lors de la reddition de cette place reçut une couronne d'or de Straton, fils de Gerostrate, alors roi d'Aradus et du territoire voisin.





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RUINS OF AN ANCIENT TEMPLE.

IN SAMOS.

THE island of Samos, in the Archipelago, is about eighty-seven miles in circumference. It is separated from the coast of Ionia, in Asia Minor, by a narrow strait only; and was sometimes called Samos of Ionia, to distinguish it from two other islands of the same name, Samos of Thrace, or Samothrace; and Cephallenia, near Ithaca, part of the dominions of Ulysses. It had anciently been known by the names of Parthenia, Anthemusa, Stephane, Melamphyllus, Anthemus, Cyparissia, and Dryusa. The first inhabitants we read of were the Leleges, to whom the Ionians succeeded. Their government was successively monarchical, democratical, and oligarchical. But the most flourishing state of the island was under the tyrant Polycrates. It can hardly be supposed however, that the tyranny of a government should promote the prosperity of a nation, though they have frequently appeared together. The tyranny of many, or of a few indeed, has never prospered; but under the tyranny of a single individual a nation has frequently exhibited great splendour and power, yet these have been merely temporary: when the talents that sustained them died with the individual, they too perished. It appears likewise, that, when a nation has attained a certain height of prosperity, it is prepared for submission to the yoke of a tyrant: the decline is not perceived, till the tyrant is no more; but the germe of destruction is there, and the best days of the nation are past away, never to return again. Tyranny is the offspring, not the parent, of prosperity.

When Xerxes invaded Europe, the Samians assisted the Greeks against the Persians. The Athenians were at one time sovereigns of the island; and, the Samians having revolted, Pericles subjugated it again in the year 441 B.C. Eumenes, king of Pergamus, annexed Samos to his dominions; but Augustus restored it's liberty. Under Vespasian it became a Roman province; and at length, with the rest of the western empire, fell under the dominion of the Turks.

The ruins of the ancient temple represented in the view are on the northern side of a bay, that faces the continent of Asia; but even tradition does not say, to which of the heathen deities it was erected.

L'île de Samos, dans l'Archipel, a environ quatre vingt sept milles de tour. Elle n'est séparée de la côte d'Ionie, dans l'Asie mineure, que par un petit détroit; et on l'appelloit quelquefois Samos d'Ionie, pour la distinguer de deux autres îles du même nom, Samos de Thrace, ou Samothrace; et Cephalonie, près d'Ithaque, partie du royaume d'Ulysse. On l'avoit connue anciennement sous les noms de Parthénie, d'Anthémuse, de Stéphane, de Mélamphyllé, d'Anthémus, de Cyparissie, et de Dryuse. Les Lélèges sont les premiers habitants dont nous ayons connoissance; auxquels ont succédé les Ioniens. Leur gouvernement a été de suite monarchique, démocratique, et oligarchique: mais l'état le plus fleurissant de l'île fut sous le tyran Polycrate. On a de la peine cependant à supposer que la tyrannie d'un gouvernement puisse contribuer à la prospérité d'une nation, quoiqu'on les ait vues souvent ensemble. Il est vrai que la tyrannie de plusieurs, ou de quelques individus n'a jamais réussi; mais sous un seul tyran, une nation a déployé souvent beaucoup de splendeur et de puissance. Ceci cependant n'a été que pour un tems; cette splendeur et cette puissance ont disparu avec les talens de celui qui les avoit soutenues. Il paroît aussi, que, dèsqu'une nation a atteint une certaine hauteur de prospérité, elle est préparée à se soumettre au joug d'un tyran: on n'en voit pas la décadence jusqu'à la mort de ce tyran; mais le germe de la destruction est là, et les meilleurs jours de la nation sont passés, pour ne jamais revenir.

Quand Xerxes envahit l'Europe, les Samiens aidèrent les Grecs contre les Persans. Les Athéniens ont une fois possédé cette île; et les Samiens s'étant révoltés, Périclès les subjuguâ de nouveau, l'an 441 avant J. C. Eumènes, roi de Pergame, annexa Samos à ses domaines; mais Auguste la rendit encore une fois libre. Sous Vespasien elle devint une province Romaine; et, à la fin, avec le reste de l'empire d'occident, elle tomba sous l'empire des Turcs.

Les ruines de l'ancien temple représentées sur cette planche se trouvent au côté nord d'une baie, laquelle fait face au continent d'Asie: mais la tradition même ne dit pas à laquelle des divinités païennes il fut érigé.





RUINS OF THE TEMPLE OF JUNO,

IN SAMOS.

SAMOS was said to be the birth-place of the wife of the sovereign of the gods: her mother, Ops, being there delivered of her under the shade of a willow tree, on the banks of the Imbrasus. On this account she was held in great veneration there, and a very magnificent temple was erected to her honour; the remains of which are delineated in the annexed view, and exhibit nothing to attract notice but a single tottering column.

Though the ancient Samians vaunted, that their island was ennobled by the birth of Juno; those of later times might more justly boast, that it was the birthplace of the celebrated philosopher Pythagoras, Choerilus the historian, and Conon the mathematician. Here too Herodotus found a retreat from the tyranny of Lygdamis, the oppressor of his native country, Halicarnassus, and composed the first books of his history.

It does not appear, that the women of Samos derived any advantages of shape or feature from their countrywoman Juno, if she may be so called; at least to judge of them from the present times, for they are said to be remarkable for their ugliness. Possibly however, if they have not inherited the personal charms of the goddess, they may not be deficient in the shrewish qualities she was reputed to possess.

SAMOS avoit la réputation d'avoir donné naissance à la femme du souverain des dieux, Ops sa mère l'y ayant mise au jour sous l'ombre d'une saule, sur les bords de l'Imbrase. A cause de cela, elle y reçut un culte très particulier; et on bâtit en son honneur un temple magnifique, dont on voit les restes sur la planche ci-jointe, lesquels ne montrent rien de remarquable, si non une seule colonne chancelante.

Quoique les anciens Samiens se soient vantés que leur île ait été ennoblie par la naissance de Junon, à plus forte raison ceux d'un tems moins reculé pouvoient ils être fiers qu'elle eût produit le célèbre philosophe Pythagore, l'historien Choerilus, et Conon le mathématicien. C'est ici aussi qu' Hérodote trouva un asile contre la tyrannie de Lygdamus, désolateur d'Halicarnasse où naquit Hérodote, et qu'il composa les premiers livres de son histoire.

Il ne paroît pas que les femmes de Samos aient hérité de la taille ni des traits de leur concitoyenne Junon, si on peut ainsi la désigner, à en juger, du moins, par celles d'aujourd'hui; car on nous les peint comme étant supérieurement laides. Il se peut, cependant, que, si elles n'ont pas reçu en partage les charmes de la Déesse, elles en tirent assez amplement les qualités crasseuses dont elle eut la renommée.



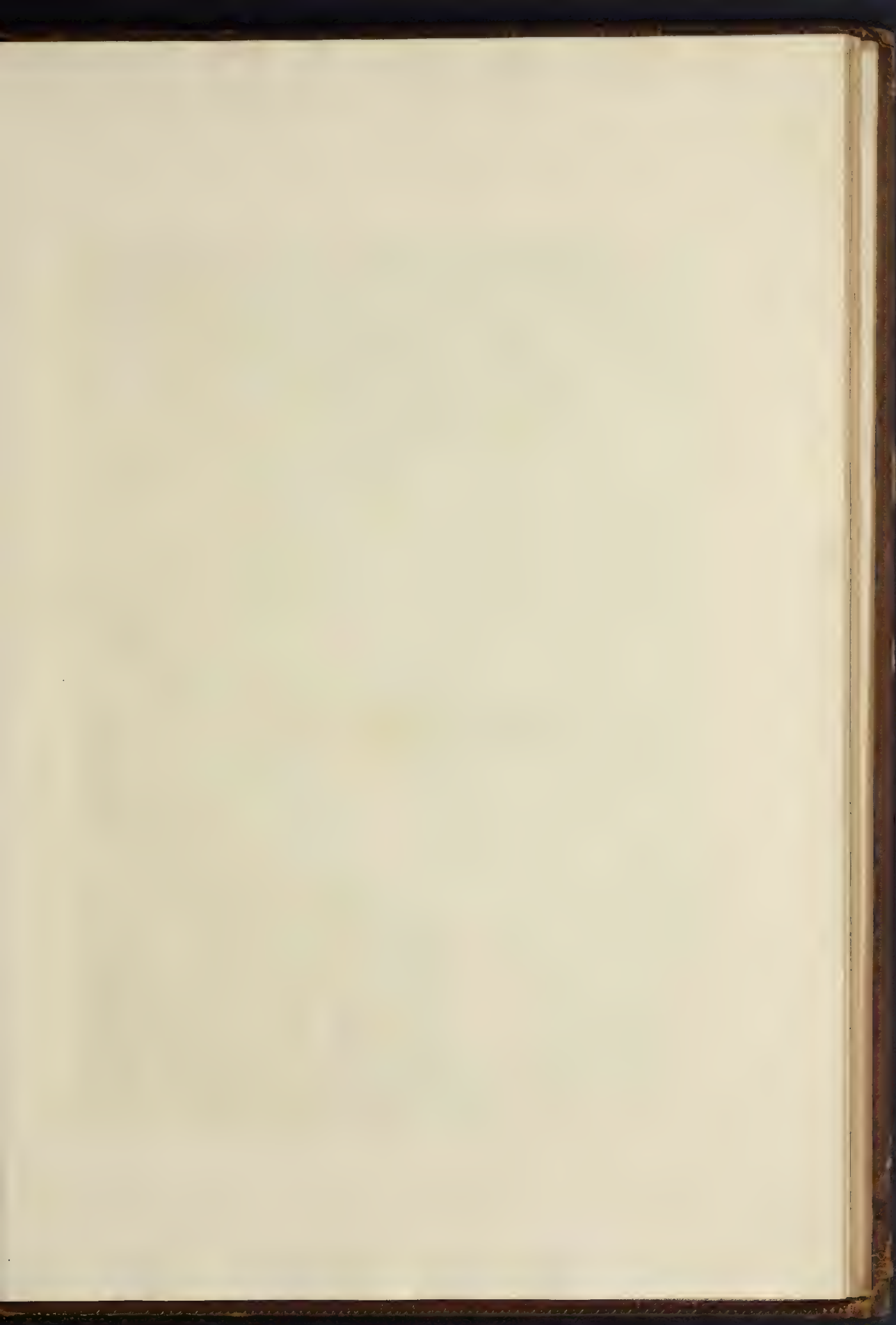


WESTERN LABOUR IN THE ISLAND OF KIOS

WESTERN HARBOUR OF THE ISLAND OF SAMOS.

THE island of Samos is well adapted for trade, as it possesses several good harbours, the best of which is that of Vathi. It has likewise various articles of exportation. It's silk is fine, it's honey and wax admirable. It has excellent muscadine grapes, from which very good wine is made; though in this respect the ancients considered it as much inferior to it's neighbours. Formerly it was celebrated for it's earthenware, but this manufacture has long ceased to attract notice. Melons, lentils, kidney beans, and all the necessaries of life abound there. From it's fertility, and the superiority of it's poultry, which is still very fine, it was a saying of old, that at Samos the hens gave milk. Emery too is procured there. It's trade however, like that of almost all other places under the Ottoman despotism, is very trifling. Wine is the chief article exported from it of late years; and this for the consumption of the north of Europe, particularly Sweden. The harbour, of which a view is given, is spacious, secure, and commodious, and wants nothing but to be better frequented. Whether this island, and all the fine country around, will ever regain their former prosperity, the future alone can disclose: but it seems more easy for man to rise from the savage state to the highest pitch of civilization, than for nations once sunk into a state of degradation ever to resume their pristine grandeur.

L'ISLE de Samos a bien des commodités pour la commerce, d'autant qu'elle possède plusieurs bons havres, dont Vathi est le meilleur. La soie y est belle; le miel et la cire y sont admirables. Elle produit d'excellens raisins muscats, dont se fait de très bon vin, quoiqu'à cet égard les anciens l'aient regardée comme étant beaucoup inférieure aux îles voisines. Autrefois elle fut célèbre à cause de ses vaiselles de terre; mais il y a long tems que cette manufacture a cessé d'être admirée. Les melons, les lentilles, et les haricots y abondent, avec tout ce qui est nécessaire à la vie. D'après sa fertilité et l'excellence de sa volaille, qui est toujours très belle, on disoit ci-devant, que les poules de Samos donnoient du lait. Là aussi on trouve de l'émeri. Son commerce cependant, comme celui de presque tous les endroits sous le despotisme Ottoman, se réduit à peu de chose. La vin fait l'objet principal d'exportation, depuis quelques années; et ceci pour la consommation du nord d'Europe, et pour la Suède en particulier. Le havre, dont nous donnons la vue, est large, assuré et commode, auquel il ne manque rien que d'être mieux fréquenté. L'avenir seul peut découvrir si cette île, et tout le beau país qui l'environne, pourront jamais regagner leur prospérité ancienne: mais il paroît être plus facile à l'homme de s'élever de l'état sauvage au plus haut degré de la civilisation, qu'il ne l'est à des nations, une fois dégradées jusqu'à l'abyme, de pouvoir jamais reprendre leur grandeur première.



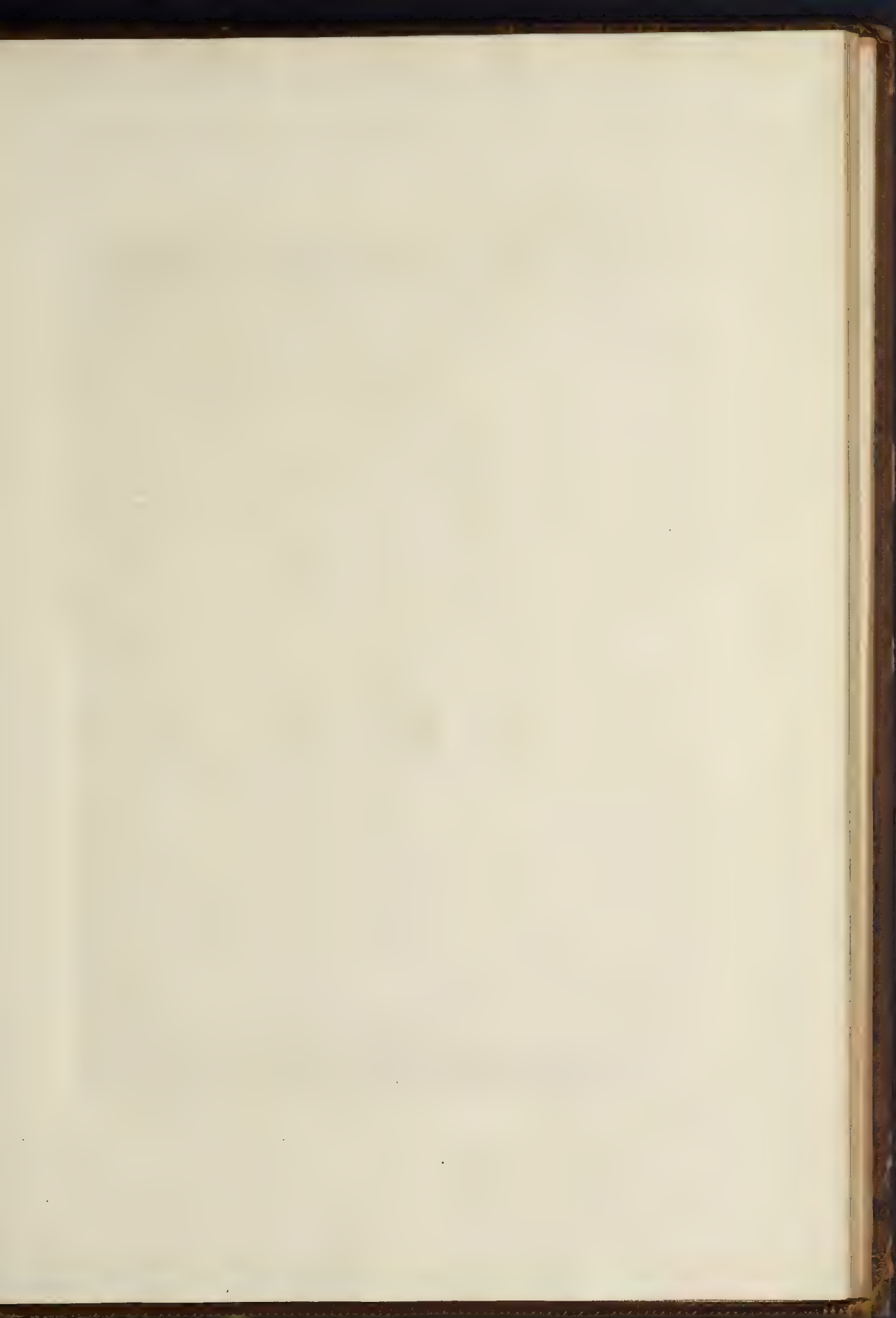


ANCIENT AQUEDUCT

IN SAMOS.

THE aqueducts of the ancients have already been noticed on a former occasion. The ruins here exhibited are in a narrow, romantic, rocky valley : and from them it appears, that the aqueduct was constructed of a lamellar gritstone; that in the lowest part of the valley it had three rows of arches, one above another; and that the piers were strengthened by a buttress on each side. It's purpose was to convey water from a distant spring to the city of Samos, the capital of the island, which was said to have been founded in the year 986 before Christ.

Nous avons ci-devant eu occasion de décrire les aqueducs des anciens. Les ruines ici gravées se trouvent dans un vallon étroit, romanesque, et entouré de rochers; et font voir que l'aqueduc a été construit d'un grès lamellaire; que dans le fond du vallon il y avoit trois rangs d'arcades, l'un sur l'autre; et que les pieds droits en ont été appuyés par des arc-boutans à chaque côté. Il servoit à conduire l'eau d'une source éloignée à Samos, ville capitale de l'île, fondée, à ce qu'on dit, l'an 986 avant J. C.





PART OF JERUSALEM.

JERUSALEM, known formerly to the Greeks and Latins by the name of Solyma, and to the modern Turks by the appellation of Cudsembarick and Coudscherif, is a city of great celebrity and antiquity. Its Hebrew name signifies, according to some authors, *Inheritance*, or *Possession of Peace*; an epithet with which it has very ill accorded, as perhaps no city has ever been the theatre of more contention and bloodshed.

Of its ancient state ample information may be obtained from the numerous and elaborate accounts of different authors, who seem, however, to have written with a view of exercising our credulity, as well as gratifying our curiosity. It is supposed to have existed between two and three thousand years before the time of Titus, by whom it was sacked, and totally destroyed, after one of the most obstinate and dreadful sieges recorded in history. During the reign of Hadrian, a part of it was rebuilt, under the name of *Ælia Capitolina*, to which very considerable additions were made by Constantine, and his mother Helena. From the time of the Romans, the holy city has been conquered alternately by Saracens, Turks, and Christians, who have massacred each other with unexampled fury to obtain possession of it. Its present state is that of a poor and thinly peopled town, a great part of which is in a ruinous state; the number of inhabitants is computed at from eighteen to twenty thousand. It is situate on a rocky mountain, about thirty miles from the eastern coast of the Mediterranean, encompassed with other mountains, which rise at a little distance, forming deep valleys between; a wall of stone nearly three miles in circumference, on which are several towers, defends the town. It contains twelve mosques, and has a castle tolerably strong, surrounded with a dry ditch. The streets are narrow, and the houses in general flat-roofed, a mode in all probability in use in the earliest times, since David, we are told, espied the fair Bathsheba from his *house-top*, where he was taking his evening walk.

The view annexed represents the entrance to a besestein, or market, in one of the most frequented parts of the city. The shops contain cloths, drugs, and various other commodities, but the articles most in demand are relics, rosaries, crucifixes, &c., inlaid with mother of pearl, and otherwise ornamented, for which great sums are expended by the pilgrims of different nations, who purchase them with the greatest avidity.

The remains of two granite columns attached to the wall are reported to have formed a part of the house of the rich glutton alluded to in the parable, whose crumbs were coveted by Lazarus. The den of the latter is also pointed out by tradition near the same spot.

JERUSALEM autrefois connue des Grecs et des Latins sous le nom de Solima, et par les Turques modernes, par celui de Cudsembarick et Coudscherif, est une ville très-célèbre, et d'une grande antiquité. Son nom Hébreu signifie selon quelques auteurs, *Héritage* ou *Possession Paisible*, épithète qui lui convenoit d'autant moins, qu'il n'y a peut-être pas de ville qui ait été aussi souvent le théâtre de la guerre, et ait causé plus diffusion de sang.

On peut avoir les plus grandes informations sur son ancien état par les nombreux et minutieux ouvrages de différens auteurs, qui semblent avoir écrit dans la vue d'exercer notre crédulité, aussi bien que de satisfaire notre curiosité. On suppose qu'elle existoit deux ou trois milles ans avant Titus, par lequel elle fut saccagée, et totalement détruite, après le siège le plus obstiné et le plus terrible que l'histoire puisse rapporter. Pendant le regne d'Hadrien, on en rebâtit une partie sous le nom d'*Ælia Capitolina*, à laquelle Constantin et sa mère Hélène firent de grandes additions. Depuis le temps des Romains la sainte ville a été conquise alternativement par les Sarazins, les Turques, et les Chrétiens, qui se sont massacrés réciproquement avec une fureur sans exemple pour en obtenir la possession.

Son état présent est celui d'une ville pauvre et peu peuplée, dont une partie est en ruine: le nombre des habitans est estimé à 18 ou 20,000. Elle est située sur un rocher environ à 30 milles de la côte orientale de la Méditerranée; et entourée par d'autre montagnes qui s'élèvent à peu de distance, formant des vallées profondes. La ville est défendue d'un mur de pierres d'à peu près un lieue de circonférence sur lequel il y a plusieurs tours. Elle contient 12 mosquées; et a un château assez fort entouré d'un fossé sec. Les rues sont étroites; et les maisons couvertes en toits plats; probablement en usage dans les temps les plus reculés; puis qu'on nous rapporte que David lognoit la belle Bath-sebah, du haut de sa maison où il fai-toit ses promenades du soir.

La Vue ci-jointe représente l'entrée d'un besestein ou marché, dans une des parties les plus fréquentées de la ville. Les boutiques contiennent des étoffes, des drogues, et d'autres objets différens; mais les marchandises les plus recherchés sont les reliques, les rosaires, les crucifix, &c., marquetés de nacre, et d'autres ornemens; et pour lesquels les pèlerins des différentes nations donnent un grand prix; et les achètent avec la plus grande avidité.

On rapporte que les deux colonnes de granite attachées aux murs de la ville, et qui sont à présent en ruines, ont fait partie de la maison du riche gloton cité dans la parabole; de la table duquel Lazare convoitoit les miettes: on montre aussi par tradition la retraite de ce dernier près du même lieu.





TEMPLE OF SOLOMON,

IN JERUSALEM.

THE Temple of Solomon, or rather the Mosque so called from it's occupying the site of the ancient temple at Jerusalem, is a large octangular edifice, advantageously situate in the centre of a spacious area, decorated with gardens, walks, and fountains, in the eastern part of the city. It was erected by Omar, the second khalif, in the seventh century, and is considered as the finest mosque in Jerusalem; although much inferior to several at Constantinople. It has four gates, and is in circumference about 260 paces. The inside is of a circular form, adorned with white and variegated marble, taken from the Christian temples at different periods, particularly from those of Bethlehem and the Holy Sepulchre. The roof and dome are supported by a double circular range of columns, of gray marble, sixteen in each circle, round which are suspended (according to the accounts of the missionaries) 7000 lamps for the illuminations at the time of the Ramazan or Turkish Lent, which lasts one month every year, when they are lighted at sunset every Thursday, and continue burning until noon on the following day. In the centre of the mosque is a marble pulpit, whence the cadî, every Friday from twelve o'clock till two, delivers his orations, and explains the Koran to his auditors.

The area in which the mosque stands is about a Roman mile in circumference, and nearly equal to one sixth part of the whole space within the city walls; the entrance is by several gates, at each of which are lamps and oratories for prayer when the temple is shut. The finest of these gates was anciently called *Porta Speciosa*, where it is said the palsied man was cured by Peter and John. The *Porta Aurea*, so named as is supposed from it's golden ornaments, has been blocked up, from a ridiculous opinion, that through it the Christians would enter and take possession of Jerusalem, it being in the walls of the city, and within 100 paces of the temple; which having been sanctified by Mohammed, and 40000 prophets, as the Turks assert, any prayers a Christian might there offer up would certainly be granted, even if they should be for the destruction of the Mohammedans, or the deliverance of the place to the Christians: on this account a strict guard is kept at all the entrances; and if any Christian be found either in the area, or the temple, he must immediately embrace the religion of Mohammed, or suffer death.

The gardens and fountains in this enclosure are well supplied with water from the celebrated *Fons Signatus*, as is also the cadî's house, formerly the palace of the patriarchs of Jerusalem.

Le Temple de Salomon, ou plutôt la Mosquée qui s'appelle ainsi parcequ'elle occupe le terrain où était bâti cet ancien temple, est un grand édifice octogone, avantageusement situé dans la partie orientale de la ville, au centre d'un aire spacieuse, décoré par des jardins, des allées, et des fontaines. Cette mosquée fut bâtie par Omar, le second Califfe, dans le septième siècle; et est considérée comme la plus belle de Jerusalem, quoique très inférieure à plusieurs de celles de Constantinople. Elle a quatre portes, et environ 260 pas de circonférence: l'intérieur a une forme circulaire; il est orné de marbre blanc et de divers couleurs, enlevés à différentes époques aux temples des Chrétiens, mais particulièrement à ceux de Bethléem, et du Saint Sépulture. Le toit et le dôme sont supportés par un double rang circulaire de colonnes de marbre gris, dont seize dans chaque cercle, autour desquelles sont suspendues, (d'après les détails des missionnaires) 7000 lampes, qu'on allume pendant le Ramazan ou le carême Turc. Ce carême, qui s'observe tous les ans, dure un mois; pendant ce tems les lampes sont allumées le Jeudi de chaque semaine au coucher du soleil, et brûlent jusqu'à midi le jour suivant. Dans le centre de la mosquée, est une chaire en marbre, où le cadî se place tous les Vendredis depuis midi jusqu'à deux heures pour y instruire le peuple et lui expliquer le Coran.

L'aire dans laquelle la mosquée est située a environ un mille Romain en circonférence et est à peu près égale à la sixième partie de toute l'espace comprise entre les murailles de la ville. Plusieurs portes y conduisent, et à chacune d'elles il y a des lampes et des oratoires pour la prière lorsque le temple est fermé. La plus belle de ces portes était anciennement appelée la *Porta Speciosa*: c'était là, dit-on, que St. Jean et St. Pierre guérissaient le paralitique. La *Porta Aurea* ainsi nommée, à ce qu'on suppose, à cause de ses ornemens dorés, a été fermée ou bouchée d'après l'opinion ridicule que les Chrétiens devaient entrer par là et s'emparer de Jerusalem, étant dans les murs de la ville, et pas loin de la mosquée. Ce temple aiant été sanctifié par Mahomet, et par 40000 prophètes, d'après l'assertion des Turcs, toutes les prières faites par un Chrétien, même celles qu'il adresserait pour la destruction du Mahométisme, ou pour que la ville fut livrée aux peuples de sa religion, seraient sur le champ exaucées: c'est pour cela qu'une garde vigilante est placée à toutes les entrées, et si un Chrétien était trouvé ou dans l'aire ou dans le temple, il serait immolé, s'il n'embrasserait pas la religion de Mahomet.

Les jardins et les fontaines dans cette enceinte reçoivent abondamment de l'eau du célèbre *Fons Signatus*, aussi bien que la maison du Cadî, autrefois le palais des patriarches de Jerusalem.





CHURCH OF THE HOLY SEPULCHRE,

IN PALESTINE.

THIS church is founded upon Mount Calvary, a small hill or eminence upon Mount Moriah, formerly appropriated to the execution of malefactors. Upon this account it was shut out of the city as a polluted place; but upon the establishment of Christianity it was included within its walls, and is at present nearly in the centre of Jerusalem.

The sepulchre is in the centre of that part of the building called the Temple of the Resurrection. This is of a circular form, terminating at the top in a dome, supported by rafters of cedar, and admitting light at its summit, which is left open in the manner of the Pantheon at Rome. The interior of the church is surrounded by an arcade, constructed on piers and massive columns, irregularly intermixed, over which a gallery is formed upon a similar plan, of piers and columns of smaller dimensions, placed without symmetry, and with capitals of rude workmanship. From the arches of this gallery, as well as from those of the lower range, a great number of lamps are suspended, many of which are very large and of solid silver, being the gifts of different monarchs in former ages. Above the gallery, and immediately under the dome, are shallow niches, or recesses, continued round the building: these were originally decorated with pictures of the saints in mosaic work, but many of them are at present so much defaced as to be scarcely discernible. The sepulchre stands directly under the aperture by which light is received, which, being open, admits also the rain. It was originally a cavern hewn into the rock, but this having been cut away from it on every side, the sepulchre was left in its present shape, and afterward faced with white marble, and otherwise decorated. Its form is irregular, being somewhat longer than broad, and of unequal height: the farthest end is octangular, and ornamented with ten attached columns and a suitable cornice. On the top, which is flat, a small cupola is erected, covered with lead, and supported by twelve columns of porphyry. On each side of the entrance is a marble bench, on which large silver candlesticks are placed with wax candles, and before the door a handsome lamp of the same metal is kept continually burning.

L'EGLISE du St. Sépulture est sur le Mont Calvaire, petite colline ou éminence sur la Mont Morija. Ce lieu était autrefois destiné à l'exécution des malfaiteurs, et pour cette raison était alors hors de la ville, comme une place souillée; mais à l'établissement du Christianisme, il fut renfermé dans l'enceinte des murs, et se trouve maintenant, à peu près, au centre de Jerusalem.

Le sépulture est situé au centre de la partie de l'édifice appelé le Temple de la Résurrection. Il est de forme circulaire, et se termine au haut en un dôme supporté par des soliveaux de cèdre; et reçoit la lumière par son sommet qui est ouvert, de la même manière que le Panthéon à Rome. L'intérieur de l'église est entouré par une arcade bâti de piliers et de colonnes massives, mêlés irrégulièrement, sur lesquels on a construit, suivant le même plan, une galerie de piliers et de colonnes d'une dimension moins considérable, et placés sans symétrie, avec des chapiteaux d'un travail grossier. Aux arcades de cette galerie, aussi bien qu'à celles au dessous, on voit beaucoup de lampes suspendues, dont plusieurs sont très grandes et d'argent massif: ce sont des présents faits autrefois par différents monarques. Au dessus de la galerie, et précisément sous le dôme, on trouve de petites niches ou récoins, qui vont tout autour du bâtiment. Elles étaient autrefois ornées de portraits de saints, à la mosaïque; mais aujourd'hui plusieurs d'entr'eux sont si défigurés qu'on peut à peine les distinguer. Le sépulture est précisément sous l'ouverture qui donne la lumière, et qui étant découverte laisse aussi entrer la pluie. C'était d'abord une caverne taillée dans le roc; mais celui-ci en ayant été séparé de tout côté, le sépulture fut laissé dans sa forme actuelle; et depuis ce tems, il a été orné de marbre blanc et d'autres décorations. Sa forme est irrégulière; elle est un peu plus longue que large, et d'une hauteur inégale. Le bout le plus éloigné est un octogone, orné de dix colonnes attachées, et d'une corniche proportionnée. Au sommet, qui est plat, s'élève un petit dôme couvert de plomb, et soutenu par douze colonnes de porphyre. De chaque côté de l'entrée est un banc de marbre sur lequel sont placés de grands chandeliers d'argent avec des chandelles de cire. Devant la porte brûle constamment une belle lampe du même métal.





Fig. 1. The interior of the courtyard.

CHAPEL OF MOUNT CALVARY,

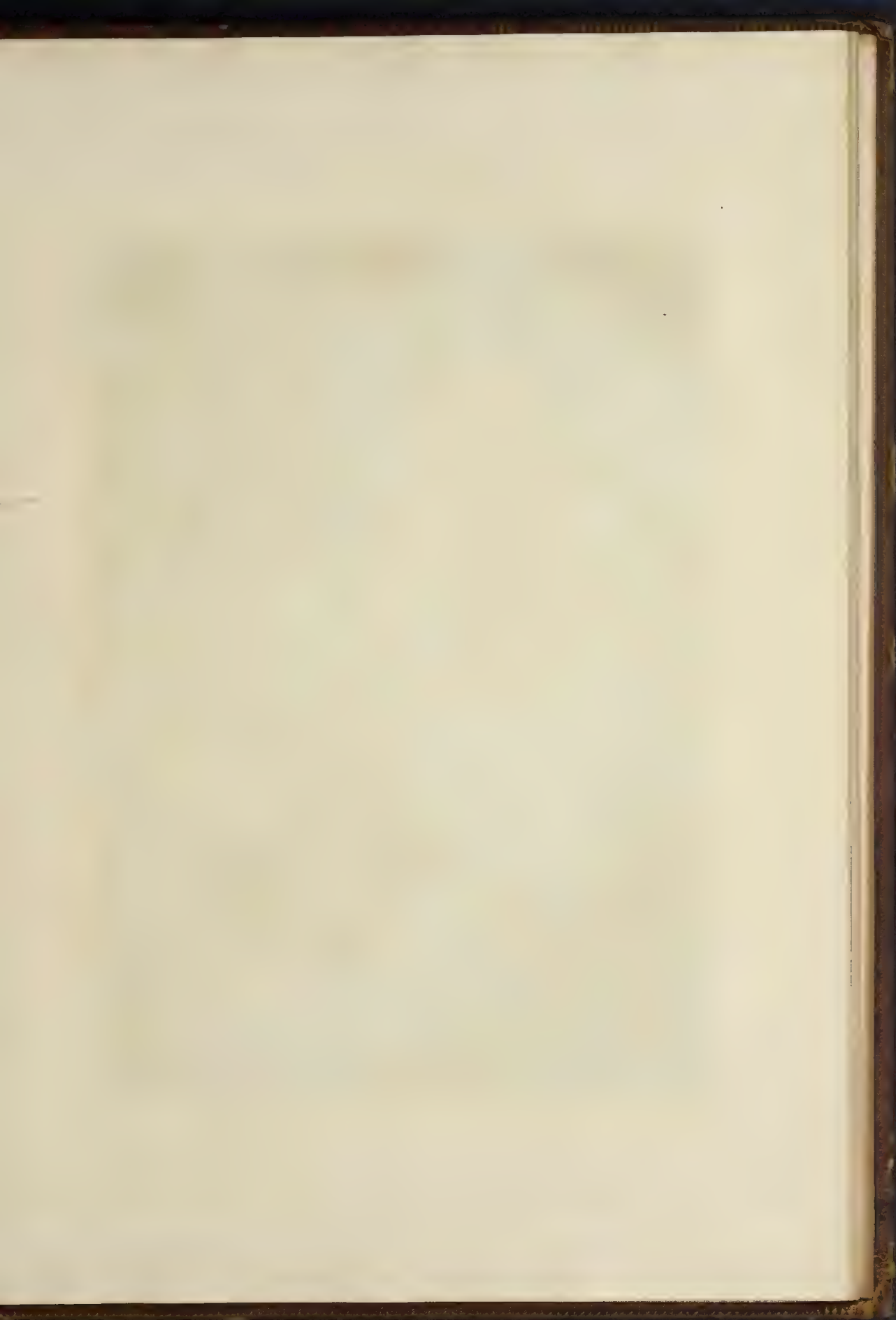
IN JERUSALEM.

MOUNT Calvary is a small rock, or hill, in Jerusalem, about twenty feet in height, much venerated on account of it's having been the place where Christ was crucified. It is sometimes called Golgotha, which signifies "a place where heads are buried;" and according to Jerom, the head of Adam was transported thither, and deposited in the cleft of the rock rent at the crucifixion. In the time of Roger (a missionary in Palestine in the seventeenth century), this *precious* relic was shown, or at least a stone coffer, about a foot and a half square, which was said to contain it. It was brought to Jerusalem by the children of Noah after the deluge, as this author conjectures. At this part of the rock an altar has been raised, and a chapel built, of which the print is a representation. This Chapel forms a part of the church of the Holy Sepulchre, built by Helena, mother of Constantine, in consequence, as it is said, of her finding on this spot a part of the true cross. It is sometimes distinguished by the appellation of the Chapel of Godfrey of Bouillon, whose tomb, as well as that of his brother Baldwin, is contained within it's walls: these are formed, as it is asserted, of porphyry, and other precious marbles, but they are at present so encrusted with dirt, it is not easy to ascertain of what materials they are. They are also said to have been originally enriched with pilasters and entablatures, and distinguished by inscriptions; but no traces of either are now visible. Before these monuments, and also before the head of Adam, incense is every day offered by a deacon from the convent of St. Saviour.

It is hardly necessary to add, that these intombed heroes were principal chiefs in the croisades; "Gran campioni della Christian fede," as they are termed by Bernardino. Godfrey, after many difficulties, became master of Jerusalem, of which place he was chosen duke, but was obliged in a few months to relinquish his claim, in consequence of the pretensions of the legate Damberto, who, being elected patriarch by the clergy, claimed the sovereignty for himself. To this he was encouraged probably by the ecclesiastical logic of St. Austin, who says, "We have a property in that which we possess of right; we possess of right what we possess justly; we possess justly what we possess well: whatever is ill possessed, therefore, belongs to another; and he possesses a thing ill, who makes an ill use of it."

Le Mont Calvaire est une petite montagne, ou rocher, dans Jerusalem, haute d'environ vingt pieds, très-révérée à cause que c'est le lieu où le Christ fut crucifié. Elle est quelquefois appelée Golgotha, ce qui signifie "lieu où les têtes sont enterrées;" et, d'après Jerome, la tête d'Adam y fut transportée, et déposée dans l'ouverture du rocher, qui se fendit à la crucifixion. Dans le temps de Roger (missionnaire en Palestine dans le 17^{me} siècle), on montrait cette *précieuse* relique, ou du moins une caisse de pierre, d'environ un pied et demi en quarré, dans laquelle on disoit qu'elle étoit contenue. Elle fut apportée à Jerusalem, comme cet auteur le conjecture, par les enfans de Noë après le déluge. On a élevé un chapelle et un autel dans cette partie du rocher, dont la gravure est une représentation. Cette chapelle forme une partie de l'église du Saint Sépulchre, bâtie par Hélène, mère de Constantin, à cause qu'elle trouva dans ce lieu (comme on le rapporte), une partie de la vraie croix. On l'appelle quelque fois la Chapelle de Godfrey de Bouillon, à cause que son tombeau, et celui de son frère Baudouin, sont renfermés dans ses murs: qu'on dit être faits de porphyre, et d'autres marbres précieux; mais ils sont à présent si recouvert de crasse, qu'il est presque impossible de juger de quels matériaux ils sont. On dit aussi qu'ils étoient originairement ornés de pilastres et d'entablemens, et distingué par des inscriptions, mais on n'en voit à présent aucunes traces. Un diacre du couvent de St. Sauveur offre tous les jours de l'encens devant ces tombeaux, et aussi devant la tête d'Adam.

Il est surement inutile d'ajouter que les héros, dont on voit les tombes, furent les principaux chefs des croisades; Bernardino les appelle "Gran campioni della Christian fede." Godfrey, après beaucoup de peines se rendit maître de Jerusalem, et en fut choisi duc, mais quelque mois après il fut obligé d'abandonner son droit, à cause des prétentions du légat Damberto, qui, étant élu patriarche par le clergé, reclama la souveraineté pour lui même. Il fut encouragé probablement par la logique ecclesiastique de St. Augustin, qui dit, "Nous avons une propriété dans ce que nous possédons de droit; nous possédons de droit ce que nous possédons justement; nous possédons justement ce que nous possédons bien; ce qui est injustement possédé appartient à un autre; et celui qui possède une chose injustement est celui qui en fait un mauvais usage."





TOMB OF JEREMIAH

TOMB OF JEREMIAH,

NEAR JERUSALEM.

OF the death and burial of the prophet Jeremiah a number of absurd stories have been circulated. Tertullian, Jerom, and most of the ancient fathers, believe, that he was stoned to death in Egypt, and buried at Taphnis; whence Alexander the Great is said to have removed his bones to Alexandria, and to have erected over them a superb mausoleum. The Jewish rabbins, however, affirm, that Jeremiah died at Babylon, not far from which place his tomb is still shown: while others assert, that he never died at all, but, like Enoch and Elijah, was translated alive to Heaven. If the latter assertion be true, it must be in vain to search for his sepulchre on Earth.

However this may be, a grotto cut in the rock, in the neighbourhood of Jerusalem, near the gate of Damascus*, is pointed out to travellers as the place of his retreat and interment; and here it is also imagined he composed his *Lamentations*. The Turks hold this spot in great veneration, and have erected on it a mosque; near which is the Prophet's pretended hermitage, at present peopled with a few dervises, who live in the strictest observance of the Mohammedan law, and are on this account much revered by the people. To this sanctuary none but Mohammedans are generally admitted; but for a trifling present Christians are sometimes allowed to see every part except the sacred recess, where the dervises perform their secret devotions, and which is supposed to be the exact spot where the Prophet poured forth his ejaculations: his reputed bed is a kind of ledge, or shelf, cut out of the rock, about eight feet from the ground.

The View represents the Grotto and Mosque, with a distant prospect of Jerusalem. The principal figure, with his right hand elevated, is in the habit of the dervis, or keeper of the mosque, and may be supposed to be recounting the prodigies of the sacred grotto to listening and admiring pilgrims. The figure, walking with a staff on his shoulder, represents by his dress a pilgrim; and the group, near the entrance of the mosque, the inhabitants of Jerusalem.

* All pilgrims, of whatever nation they may be, when they first visit Jerusalem, are obliged to enter at this gate, where a guard of janizaries is stationed to interrogate them.

UN grand nombre d'histoires absurdes ont circulées sur la mort et la sépulture du Prophète Jérémie. Tertulien, Jerome, et la plupart des anciens pères, croyent qu'il a été lapidé en Egypte, et enterré à Taphnis; d'où Alexandre le Grand fit transporter ses os à Alexandrie, et leur fit élever un superbe mausolée. Cependant les rabbins Juifs affirment que Jérémie mourut à Babilone, et qu'on montre encore son tombeau près de cette ville; d'autres assurent qu'il ne mourut point, mais que, comme Enoch et Elie, il fut transporté en vie dans le ciel. Si cette dernière assertion étoit vraie, ce seroit vainement qu'on chercheroit son tombeau sur la terre.

Quoiqu'il en soit, on montre aux voyageurs, une Grotte taillée dans le roc, dans le voisinage de Jerusalem, près de la porte de Damascus*, comme le lieu de sa retraite, et de sa sépulture; et où l'on dit aussi qu'il composa ses *Lamentations*. Les Turcs ont une grande vénération pour cette place, et y ont érigé une mosquée, près de laquelle est le prétendu hermitage du Prophète, présentement occupée par quelques dervises, qui y vivent dans la plus stricte observance de la loi de Mahomet; ce qui leur attire une grande vénération du peuple. On n'admet généralement dans ce sanctuaire que des Mahométans; mais pour un petit présent on permet souvent aux Chrétiens de le voir, excepté la retraite sacrée où les dervises remplissent les devoirs secrets de leur dévotion, et qu'on suppose être le lieu positif où le Prophète faisoit ses ejaculations: son lit est une espèce de tablette aussi taillée dans le roc, d'environ de huit pieds de hauteur.

Le Tableau représente la Grotte et la Mosquée, avec une vue éloignée de Jerusalem. La principale figure, qui a les mains élevées, est dans l'habit de dervis, ou gardien de la mosquée, et peut être supposé racontant aux pèlerins (qui l'écoutent avec admiration) les prodiges de la Grotte sacrée. La figure qui marche avec une bâton sur l'épaule, représente par son habillement un pèlerin; et le groupe près de l'entrée de la mosquée, les habitants de Jerusalem.

* Tous les pèlerins, de quelque nation qu'ils puissent être, quand ils visitent Jerusalem pour la première fois, sont obligés d'entrer par cette porte, où il y a toujours une garde de janissaires pour les interroger.





SARCOPHAGUS FROM THE TOMBS OF THE KINGS,

NEAR JERUSALEM.

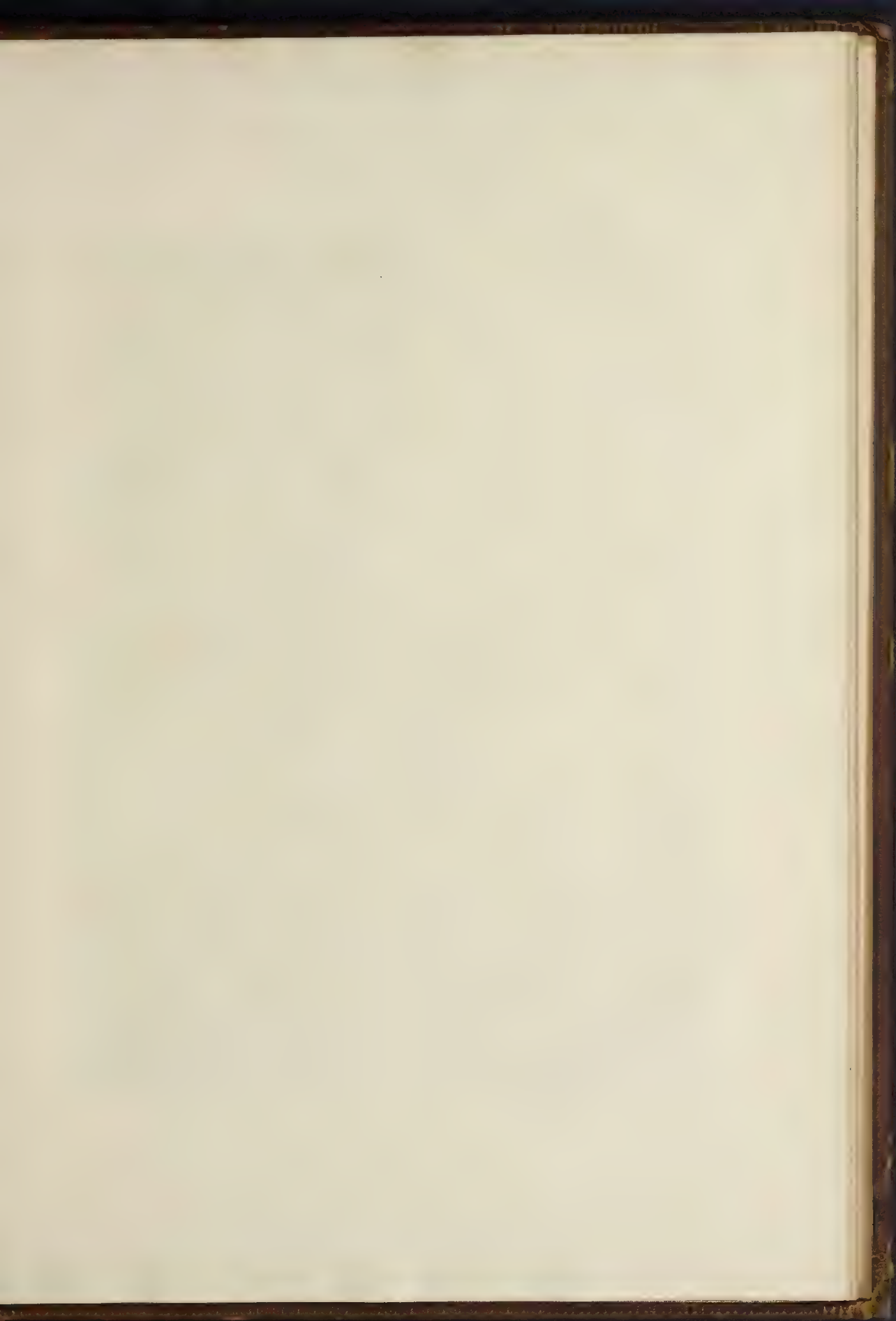
THE tombs of the kings of Judah are distant from Jerusalem about a mile to the north. The time of their construction, and on what account they are so denominated, is unknown, as it is not probable, that either the kings of Judah or those of Israel were interred in this place. In the Chronicles, book ii, ch. xxxii, ver. 33, it is indeed related, that "Hezekiah slept with his fathers, and they buried him in the chiefest of the sepulchres of the sons of David; and all Judah and the inhabitants of Jerusalem did him honour at his death;" whence, in all likelihood, the tradition arose, that this was the place of their interment. It was moreover to be observed, that the style of their architectural monuments indicates a later period, being principally Grecian, although in a bad taste, and not conformable to the established orders. An intelligent modern traveller, Mr. Brown, conjectures them to have been formed about the time of Herod or his successors; but as they are destitute of every kind of inscription, the date of their construction cannot possibly be ascertained. The approach to them is through an arch cut out of the rock, which leads to an area or court forty paces square, hewn also out of the solid stone: on the south side a kind of portico denotes the entrance to the vaults; this is about nine paces long and four deep, and is decorated with an irregular entablature, consisting of a handsome cornice, with a double frieze and architrave. The upper frieze is of the Doric order, containing the triglyph and patera; the under one is convex, and enriched with sculptured leaves and flowers. A pilaster, partly Corinthian, is placed beyond the extremities of the entablature; and it is probable two columns of the same order were placed in the intermediate space, as fragments, apparently of their capitals, remain attached to the front. Within the portico, on the left hand, a descent leads to the passage of the tombs, whence a small door, nearly choaked up with stones and rubbish, conducts to the interior.

The view in the annexed Plate is taken near the walls of Jerusalem, part of which is seen on the right hand. The sarcophagus represented at a little distance was brought hither, according to tradition, from the tombs abovementioned; but when, or for what purpose, is not known.

At present this curious monument of antiquity is used as a reservoir, a fountain at its foot supplying it with water, whence it passes into a small basin to which it is attached, where it serves for watering cattle and other purposes.

Les tombeaux des rois de Juda sont éloignés de Jerusalem d'environ un mille vers le nord. On ignore le tems où ils ont été construits, et on ne sait pour quelle raison on les a ainsi appelés; vu qu'il n'est pas probable que les rois de Juda ou les rois d'Israël y aient jamais été enterrés. Dans les Chroniques, liv. ii, ch. xxxii, ver. 33, il est dit: "Puis Ezéchias s'endormit avec ses pères, et on l'ensevelit au plus haut des sépulchres des fils de David; et tout Juda et Jerusalem lui firent honneur en sa mort." Il y a toute apparence que c'est là ce qui a donné lieu à la tradition qui dit que c'étoit ici la place où ils étoient enterrés. On doit cependant observer que le style de leur architecture indique un tems postérieur parce qu'elle est pour la plupart Grecque, quoique d'un mauvais goût et peu conforme aux ordres établis. Un voyageur moderne, le savant M. Brown, conjecture que ces tombeaux ont été construits environ le tems d'Hérode, ou de ses successeurs. Mais comme on n'y voit aucune espèce d'inscription, il n'est pas possible de s'assurer avec précision de l'époque où ils furent bâtis. Pour y aller il faut passer par une entrée taillée dans le roc, qui conduit à une place ou cour de quarante pas carrés, coupée aussi dans la pierre solide: du côté du sud on voit une espèce de portique qui indique l'entrée des tombeaux. Il a environ neuf pas de longueur et quatre de profondeur, et est orné d'un entablement irrégulier, composé d'une belle corniche, avec une double frise et une architrave: la frise supérieure est d'ordre Dorique, contenant le triglyphe et la patère; la frise inférieure est convexe, et enrichie de feuilles, et de fleurs. Aux extrémités de l'entablement on voit placé un pilastre d'ordre Corinthien en partie; et il est probable qu'il y avoit deux colonnes du même ordre dans les espaces intermédiaires, comme on voit encore attachés à la façade des fragments, apparemment de leurs chapiteaux. Au dedans du portique, à la gauche, il y a une descente qui conduit au passage des tombeaux, d'où une petite porte, presque bouchée de pierres et de débris, conduit à l'intérieur.

La vue donnée dans cette Plaque a été prise auprès des murs de Jerusalem dont on voit une partie à la droite. Le sarcophage représenté à une petite distance fut autrefois, suivant la tradition, placé dans les tombeaux des rois, d'où il fut apporté ici; mais on ne sait pas quand, ni à quel dessin. Ce curieux monument de l'antiquité sert aujourd'hui de réservoir: une fontaine qui se trouve à son pied lui fournit l'eau, qui de là passe dans un petit bassin auquel il est attaché où il sert à fournir de l'eau au bétail et à d'autres usages.





BETHLEHEM,

IN PALESTINE.

BETHLEHEM is about six miles to the south of Jerusalem, upon the ridge of a rocky hill, which stretches from east to west. It was anciently called Ephrata, and is supposed by some authors to have been the place where king David was born, whence it was sometimes called the city of David; but it is more particularly known and celebrated as the birth-place of Christ, on which account it is much resorted to by pilgrims from all parts. This city was formerly of considerable extent, but is at present much reduced. Baldwin II honoured it with an episcopal see (being before but a priory), annexing thereto several towns and villages, together with the church of Ascalon. The inhabitants are chiefly Greeks and Armenians, who have their respective convents here, as well as the Latins, and procure a beggarly subsistence by selling models of the Holy Sepulchre, of the Grotto of the Nativity, &c., cut in wood or stone, with crosses, rosaries, and similar merchandise. The Latin convent is a spacious building, consisting of several courts, surrounded by a strong wall, with a ruined tower at one of the angles, which has formerly suffered much in defending the place. Contiguous to this convent is a magnificent church, built by the Empress Helena over a cavern, the supposed place of Christ's nativity: "in which," says George Sandys, "from the time of Hadrian to the reign of Constantine, the impious lamentations of Adonis were celebrated by the Syrians, by whom he was much honoured, and who had above his statue overshadowed with a grove of myrtles, which Helena subverted, and erected thereupon the present temple, now possessed by the Franciscans of Jerusalem."

The View annexed comprehends the principal part of the city, with the monastery at a little distance, beyond which are seen the mountains of Arabia Petræa, skirted by the Dead Sea. The figures are represented in the ordinary dress of the natives: the women are generally clothed in a loose robe of blue cotton. The Arabs (of Arabia Petræa) usually wear a coarse woollen brown and white cloak, in which dress the figure with the staff across his shoulder is exhibited.

BETHLEHEM est située à environ six milles au sud de Jerusalem, sur le penchant d'une montagne pierrense, qui s'étend de l'est à l'ouest. Cette ville était anciennement appelée Ephrata, et quelques autres supposent qu'elle fut le lieu de la naissance de David, d'où lui est venu le nom de la ville de David. Mais ce qui l'a le plus particulièrement fait connoître et qui l'a rendue célèbre, c'est la naissance du Christ, raison pour laquelle une grande quantité de pèlerins viennent la visiter de toutes les parties du monde. Bethléhem était autrefois d'une étendue considérable, mais elle est maintenant fort réduite. Baudouin II l'honora d'une siége épiscopal (elle n'était auparavant qu'un simple prieuré), il lui annexa plusieurs villes et villages, ainsi que l'église d'Ascalon. Ses habitants sont en grande partie Grecs et Arméniens: ils y ont leurs communautés respectives, aussi bien que les Latins. Les moyens de leur chétive existence se réduisent à la vente de modèles du St. Sépulchre, de la grotte de la Nativité, &c., taillés en bois ou en pierre, et à celle de croix, de chapelets, et autres pareilles marchandises. Le convent Latin est un bâtiment spacieux, ayant plusieurs cours, et environné d'une muraille très forte, dans l'un des angles de laquelle est une tour ruinée, qui a beaucoup souffert autrefois en défendant le lieu. Une église magnifique que l'Impératrice Hélène bâtit sur une caverne, que l'on suppose avoir été le lieu de la naissance du Christ, tient à ce convent. Le Chevalier Sandys dit: "Que depuis le temps d'Hadrien jusqu'au règne de Constantin, ce fut dans cette cave que les lamentations impies d'Adonis furent célébrées par les Syriens, de qui ce dieu était fort honoré: que sa statue ombragée par un bosquet des myrtes était placée au dessus, et qu' Hélène la renversa pour y ériger le temple que possèdent maintenant les Franciscains de Jerusalem."

La Vue annexée comprend la partie principale de la ville avec le monastère; à une petite distance au-delà, on voit les montagnes de l'Arabie Pétrée, entourées par la Mer Morte. Les figures sont représentées dans l'habit ordinaire des naturels du pays: les femmes sont généralement vêtues d'une robe de coton bleu. Les Arabes (de l'Arabie Pétrée) sont couverts d'un manteau de laine grossière brune et blanc. C'est avec cet habillement qu'on a représenté la figure qui porte un bâton sur son épaule.





GROTTO OF THE NATIVITY,

AT BETHLEHEM.

CONTIGUOUS to the monastery, seen remotely upon a rising ground in the view of the city of Bethlehem, stands the church of St. Mary of Bethlehem, erected by the Empress Helena over a cavern or grotto, in which, according to tradition, the Virgin Mary was delivered of a son. This church, as well as the monastery, is in the possession of the Franciscans; and although at present much neglected and out of repair, is visited by numerous pilgrims, as well Christian as Mohammedan, and not less venerated than Mount Calvary, and the Holy Sepulchre. The entrance is through a portico, supported by sixteen pillars of marble: the body of the church is in the form of a cross, from the centre of which a handsome cupola rises. The whole is roofed with cedar, supported by four ranges of pillars, ten in each row, forming five aisles, of which the middlemost is the largest: these pillars, as well as the interior walls, are of white marble. From the church, a descent by a flight of steps leads to a small cave, containing an altar, called the Chapel of the Innocents; under which, in a vault, it is asserted the children slain by Herod were interred. Adjoining this apartment is the Grotto of the Nativity, a tolerably spacious cavern, being forty feet in length, twelve wide, and fifteen in height. Here is an altar, with a representation of the Nativity, before which several lamps are kept continually burning. In the centre of the pavement beneath the altar, which is of the finest marble, there is a glory of silver like the sun, with this inscription round it:

"HIC DE VIRGINE MARIA JESUS CHRISTUS NATUS EST."

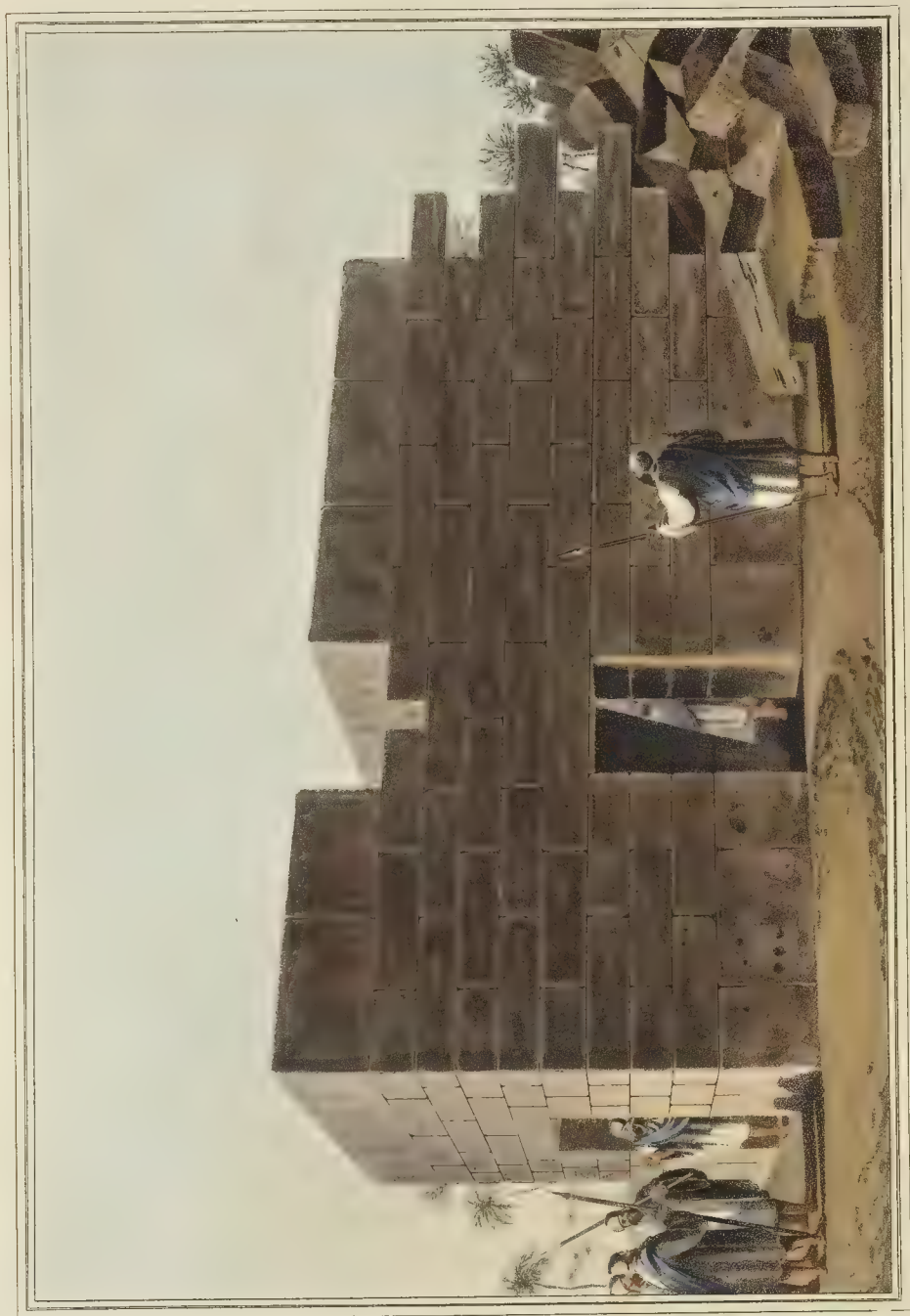
From this place a descent of three steps conducts to a smaller grotto, separated from the former only by three columns of variegated marble, which support the overhanging rock. Here the manger is shown in which the new-born Infant was laid by the Virgin. It is hewn out of the rock, in a concave about two feet from the ground, and lined throughout with white marble, in the veins of which the figure of an old man with a monk's hood on may be traced, said to be the representation of St. Jerom, miraculously fixed in the stone, as a memorial of his piety and affection for the sacred manger, during his long residence in this place. On the opposite side of the grotto there is an altar (seen on the right hand in the drawing), where it is said the magi of the East, who were conducted hither by the star, disposed of their presents. A picture representing this circumstance is seen hanging over the altar.

L'ÉGLISE de Sainte Marie de Bethléhem fut bâtie par l'Impératrice Hélène, sur une enverne ou grotte, dans laquelle, suivant la tradition, la Vierge Marie mit son fils au monde. Elle est contigue au monastère que l'on voit dans le lointain sur un terrain élevé, dans la vue de la ville de Bethléhem. Cette église, ainsi que le monastère, est dans la possession des Franciscains, et quoique fort négligée maintenant, et presque ruinée, elle est visitée par un grand nombre de pèlerins, tant Chrétiens que Mahométans; et n'est pas moins en vénération que le Mont Calvaire, et le Saint Sépulchre. On y entre par un portique soutenu de seize piliers de marbre; le corps de l'église a la forme d'une croix, du centre de laquelle il s'élève une belle coupole. Le faite est de cèdre, et soutenu par quatre rangées de piliers, de dix piliers chacune, ce qui forme cinq aisles, dont celle du milieu est la plus large: ces piliers, ainsi que les murs intérieurs, sont de marbre blanc. Un escalier conduit de l'église à une petite cave appelée la Chapelle des Innocens, qui contient un autel, sous lequel on assure que les enfans massacrés par l'ordre d'Hérode furent enterrés dans une voûte. La Grotte de la Nativité touche à cette chapelle; c'est une caverne spacieuse qui a quarante pieds de long, douze de large, et quinze de haut. On y voit un autel où est représentée la nativité, devant lequel plusieurs lampes brûlent toujours. Dans le centre au dessous de l'autel, qui est du plus beau marbre, il y a une gloire d'argent faite en soleil, portant cette inscription:

"HIC DE VIRGINE MARIA JESUS CHRISTUS NATUS EST."

De là une descente de trois marches conduit à une plus petite grotte, qui n'est séparée de la première que par trois colonnes de marbre, soutenant le rocher qui penche au dessus. C'est là, que l'on montre la crèche dans laquelle l'Enfant nouveau né fut déposé par la Vierge: elle est taillée du roc dans un creux à environ deux pieds de terre: l'intérieur est revêtu de marbre blanc, dans les veines duquel on peut voir la figure d'un vieillard avec un capuchon de moine, que l'on dit être celle de St. Jérôme, empreinte miraculeusement sur le marbre en mémoire de sa piété, et de son affection pour la crèche sacrée, pendant le séjour qu'il fit dans ce lieu. En face de la grotte il y a un autel (il se voit à main droite dans le Dessin) sur lequel on dit que les Mages de l'Orient conduits par une étoile, déposèrent leurs présents. Un tableau attaché à l'autel représente cette circonstance.





TEMPLE OF JUPITER AMMON,

IN LIBYA.

THE structure of this temple forms a striking contrast to those of ancient Greece. A plain parallelogram of large squared stones, in which doorways are left by a simple discontinuance of the courses to a certain height, and covered by flat stones extending from one side to the other, and of a thickness adequate to the support of their own weight, differs as widely from the columns, the pediments, the friezes, the entablatures, that decorated the temples of the Greeks, as the arid sands of Libya from the fertile plains of Asia Minor. Such however is the celebrated temple of Ammon, which was of sufficient renown to invite a visit from Alexander, after he had vanquished Darius; and which Cambyzes sacrificed an army of fifty thousand men in an attempt to destroy.

Who Ammon was, as well as the derivation of the name, is not known. The Greeks considered him as the same with their Zeus, and hence he is commonly called Jupiter Ammon. Some derive the name from Ham, the son of Noah, who they say peopled Egypt and Libya after the deluge; and in process of time was considered as their chief deity by his descendants. Others trace it to the Egyptian word *anam*, signifying a ram: and it is certain, that his image was always represented with a ram's head, or with a human head and ram's horns. It is probable, from the name, the representations of him, and the veneration paid to him, that he was the supreme being, worshipped in his most striking symbol, the Sun, vivifying all nature at the vernal equinox, when he is in the sign of the ram.

The temple is constructed of nine regular courses of stones, of which the lowermost is much thicker than the rest; and each of the stones is of the precise width, that constitutes the thickness of the wall. The stones that form the roof are of the same thickness with those of the lowermost course, about half as broad again as they are thick, and of such a length as to extend from wall to wall, their ends lying flush with the outside face. The third of these, reckoning from the extremity that remains entire, has broken a little way from the middle, and fallen in, the longer piece standing aslope against the wall just before the only side door, at least that is now to be seen.

The situation of this temple is in an *oasis*, or island of habitable land surrounded by a sandy desert. This oasis, which bears the name of Siwa, is about six miles long, and nearly five wide. It is in the latitude of 29° 12' north, and long. 27° 13' east from Greenwich.

La construction de ce temple fait un contraste frappant à ceux de l'ancienne Grèce. Un parallélogramme uni de grosses pierres quadrées, où on a fait les ouvertures des portes en discontinuant les rangs jusqu'à une certaine hauteur, et couvert de pierres plates lesquelles s'étendent d'un côté à l'autre, assez épaisses pour se soutenir, diffère autant des colonnes, des frontons, des frises, et des entablemens qui décorent les temples des Grecs, que les sables arides de la Libie diffèrent des plaines fertiles de l'Asie Mineure.

Tel est cependant ce Temple célèbre d'Ammon dont la renommée a suffi pour attirer la visite d'Alexandre, après qu'il eut vaincu Darius; et pour vouloir détruire lequel Cambyse a sacrifié une armée de 50,000 hommes.

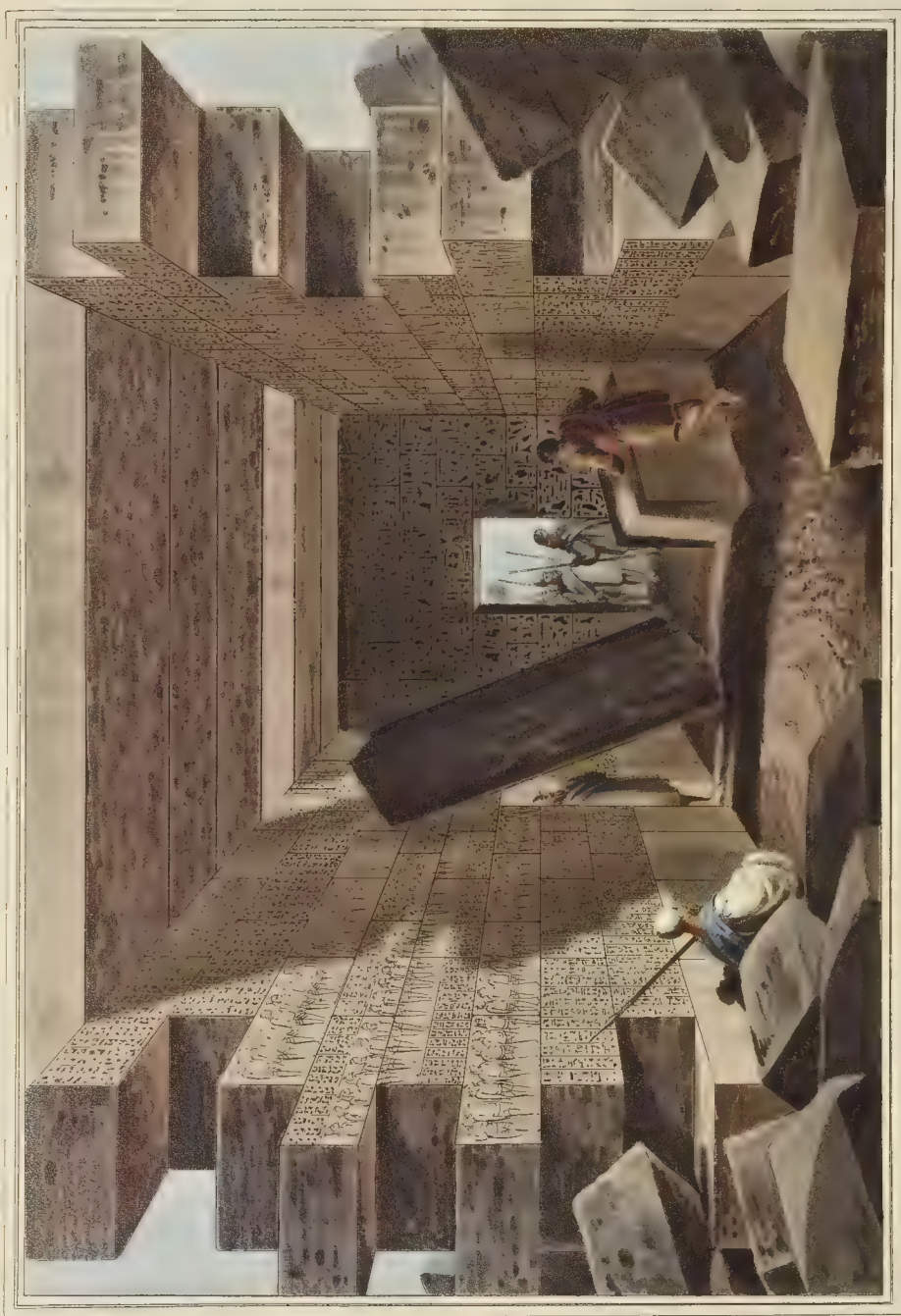
On ignore qui étoit cet Ammon, ainsi que la dérivation de son nom. Les Grecs l'ont regardé comme étant le même que leur Zeus, et c'est de là qu'on le nomme ordinairement Jupiter Ammon. Quelques uns font dériver le nom de Ham, fils de Noé, qui, à ce qu'ils disent, a peuplé l'Egypte et la Libie, après le Déluge; et qui, dans la suite, fut considéré comme leur dieu principal par ses descendants. D'autres le dérivent du mot Egyptien *Anam*, qui signifie un belier: et il est certain que son image a toujours porté une tête de belier, ou une tête d'homme avec des cornes de belier.

Il est probable, d'après le nom, les images, et le culte qu'on lui rendoit, qu'il étoit l'Etre Suprême, adoré sous le symbole le plus frappant, le soleil, qui vivifie toute la nature à l'équinoxe du printemps, lorsqu'il est toujours dans le signe du Belier.

Le temple est construit de neuf rangs réguliers de pierres, dont le plus bas est beaucoup plus épais que les autres; et la largeur de chaque pierre fait exactement l'épaisseur de la muraille. Les pierres qui font le toit ont l'épaisseur de celles qui se trouvent à la base; et elles sont plus larges de la moitié qu'elles ne sont épaisses: et assez longues pour s'étendre de muraille à muraille, les bouts étant de niveau avec la façade. La troisième de ces pierres, à compter du bout qui reste en entier, s'est rompue à quelque distance du milieu, et elle est tombée en dedans, la pièce la plus longue se tenant en pente contre la muraille devant la seule porte de côté qu'on puisse voir maintenant.

Ce temple est situé dans une *Oasis*, ou île de terre labourable, entourée d'un désert de sable. Cette Oasis, qui porte le nom de Siwa, a environ six milles de longueur, et près de cinq de largeur. Elle est dans la latitude de 29° 12' au nord; et dans la longitude de 27° 13' à l'Est de Greenwich.





INTERIOR OF THE TEMPLE OF JUPITER AMMON.

THE interior of this edifice differs as much from that of a Grecian temple as it's exterior. It was apparently without any place for the admission of light except the doors; and totally void of ornament, unless we can give this name to the hieroglyphics, with which the whole of the inside is covered, except the lowermost course of stones. From this circumstance indeed it may be presumed, that the temple of Ammon was intended as a repository of all the learning of the ancient people of Egypt, that should endure for ever; since nothing could appear better calculated for this purpose, than to ensculpture it on such solid walls of massive stone. The walls indeed remained entire, till they became useless, the records on them having become unintelligible: but the intention was frustrated by the abstruse nature of the writing. Necessarily confined to a few, from the difficulty of acquiring a knowledge of it, even if the priests had not kept it to themselves from motives of self-interest, the massacre or captivity of these few, in the wars of barbarous times, would eradicate all knowledge of it at once; and, did not this happen, a short succession of indolence, dullness, and indifference, must infallibly obscure and obliterate it in the lapse of a few ages. We have sufficient indications, that men had made great progress in the sciences in remote times, of which we know nothing else; but their knowledge and skill have perished, and they who have come after have had to acquire them anew. Will it be so with us, and with future ages? Our alphabetical writing has not the disadvantage of hieroglyphics; our art of printing, though it's materials are so feeble, ensures a duration incalculably greater than sculptured stone: but who shall presume to say, that our labours will not perish likewise? and that, when we have attained all the knowledge our limited powers will permit, this too will not be merged in darkness, and a future generation have to begin afresh?

L'INTERIEUR de cet édifice diffère autant de celui d'un temple Grec que la partie extérieure. Il n'admet apparemment la lumière que par les portes; et il n'a aucun ornement, à moins que nous ne puissions appliquer ce nom aux hiéroglyphes dont tout le dedans est couvert, excepté le premier cours de maçonnerie. De là en effet on peut présumer qu'on a voulu que ce temple d'Ammon fût le dépôt éternel de toutes les sciences des anciens Egyptiens; puisque rien ne pouvoit mieux en promettre la durée que de les graver sur des murailles solides de pierres massives. Les murailles, à dire vrai, sont restées en entier, jusqu'à devenir inutiles, d'autant que les fastes en sont incompréhensibles: et l'intention a été frustrée par la nature abstruse d'inscriptions pareilles.

Les difficultés d'une telle écriture en ont dû borner la connoissance à peu d'individus, quand même les prêtres ne l'eussent pas gardée à eux mêmes, par intérêt; le massacre ou la captivité de ces individus, pendant des guerres barbares, en effaceroit la mémoire tout d'un coup; et, si cela n'avoit pas lieu, une courte suite de paresse, de stupidité, ou d'indifférence, devoit l'obscurcir et la faire oublier dans le cours de quelques siècles. Il nous reste assez d'indices que le genre humain avoit fait de grands progrès vers les sciences, dans des tems reculés dont nous ne savons rien d'autre; mais leur science et leur habileté ont disparus; et ceux qui les ont suivis ont dû les acquérir de nouveau. En sera-ce de même avec nous, et avec des siècles à venir? Notre écriture alphabétique n'a pas les défauts des hiéroglyphes; notre art d'imprimer, bien que les matériaux en soient si fragiles, assure une durée infiniment plus longue que de la pierre sculptée; mais qui sera assez hardi pour dire que nos travaux ne périront point, à leur tour? et que, quand nous aurons acquis toute la science dont nos facultés bornées soient capables, elle ne sera pas de même enfoncée dans des ténèbres, et qu'une race future n'aura pas à commencer derechef?

LIST OF THE PLATES.

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| <ol style="list-style-type: none"> 1. View of Constantinople. 2. Mosque of Sultan Achmet. 3. Pera. 4. Terapia. 5. Turkish Encampment. 6. Aqueduct near Belgrade. 7. Picolo Bent. 8. Caravansary at Kustchiuk Czemege. 9. Ponte piccolo. 10. Ponte grande. 11. Tchiurluk. 12. Borgas. 13. Caravansary at Borgas. 14. Kaskerat. 15. Eski Estamboul. 16. Kirkclisia. 17. Mount Balkan. 18. Road over the Balkan Mountain. 19. Ciala Kavak. 20. Dance of Bulgarian Peasants. 21. View on the Aluta. 22. Church and Convent of St. Mary. 23. Entrance to the Convent of St. Mary. 24. Pitesti. 25. Palace at Bucharest. 26. View near Bucharest. 27. Ancient Temples at Agrigentum. 28. Base of a colossal Column near Syracuse 29. Ruins occasioned by the Earthquake at Messina. 30. View at Villa Scabrosa. 31. Ancient Bath near the Fountains of the Palici. 32. Ancient Cistern in Val di Noto. 33. Crater in the Island of Volcano. 34. Ancient Temple in the Island of Salina. 35. Island of Stromboli. | <ol style="list-style-type: none"> 36. Crater in the Island of Stromboli. 37. Fragments at Ephesus. 38. Aqueduct near Ephesus. 39. Stadium at Ephesus. 40. Theatre at Ephesus. 41. Temple of Diana at Ephesus. 42. Part of the grand gallery of the Temple of Diana. 43. Ruins of the Baths of the Temple of Diana. 44. Port of Latachia. 45. Mosque at Latachia. 46. Mosque at Latachia. Plate II. 47. Triumphal Arch at Latachia. 48. Cathedral at Tortosa. 49. View near Tortosa. 50. Fountain of Serpents. 51. Monument on the Coast of Syria. 52. Ditto. Plate II. 53. Monument between Tripoli and Tortosa. 54. Monuments near Tortosa. 55. Ditto. Plate II. 56. The Island of Tortosa. 57. Castle in the Island of Tortosa. 58. Ruins of an ancient Temple in Samos. 59. Ruins of the Temple of Juno in Samos. 60. Western Harbour of the Island of Samos. 61. Ancient Aqueduct in Samos. 62. Part of Jerusalem. 63. Temple of Solomon. 64. Church of the Holy Sepulchre. 65. Chapel of Mount Calvary. 66. Tomb of Jeremiah. 67. Sarcophagus from the Tombs of the Kings. 68. Bethlehem, in Palestine. 69. The Grotto of the Nativity. 70. Temple of Jupiter Ammon in Libya. 71. Interior of the Temple of Jupiter Ammon. |
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DIRECTIONS TO THE BINDER.

The general History, page 1 to 32 inclusive, is to follow the title page. The plates are to be arranged in the order, in which they are above enumerated; each plate is to be preceded by the description appropriated to it, except plate 55, the description of which is included in that of plate 54; and both the plates and descriptions are all to lie to the right hand, when the book is opened: the writing to the plates to be next the back of the Book—the binder is requested to pay particular attention to this, as the Plates are printed accordingly.

LIST OF THE PLATES.

1. Plate of the ...	2. Plate of the ...
3. Plate of the ...	4. Plate of the ...
5. Plate of the ...	6. Plate of the ...
7. Plate of the ...	8. Plate of the ...
9. Plate of the ...	10. Plate of the ...
11. Plate of the ...	12. Plate of the ...
13. Plate of the ...	14. Plate of the ...
15. Plate of the ...	16. Plate of the ...
17. Plate of the ...	18. Plate of the ...
19. Plate of the ...	20. Plate of the ...
21. Plate of the ...	22. Plate of the ...
23. Plate of the ...	24. Plate of the ...
25. Plate of the ...	26. Plate of the ...
27. Plate of the ...	28. Plate of the ...
29. Plate of the ...	30. Plate of the ...
31. Plate of the ...	32. Plate of the ...
33. Plate of the ...	34. Plate of the ...
35. Plate of the ...	36. Plate of the ...
37. Plate of the ...	38. Plate of the ...
39. Plate of the ...	40. Plate of the ...
41. Plate of the ...	42. Plate of the ...
43. Plate of the ...	44. Plate of the ...
45. Plate of the ...	46. Plate of the ...
47. Plate of the ...	48. Plate of the ...
49. Plate of the ...	50. Plate of the ...
51. Plate of the ...	52. Plate of the ...
53. Plate of the ...	54. Plate of the ...
55. Plate of the ...	56. Plate of the ...
57. Plate of the ...	58. Plate of the ...
59. Plate of the ...	60. Plate of the ...
61. Plate of the ...	62. Plate of the ...
63. Plate of the ...	64. Plate of the ...
65. Plate of the ...	66. Plate of the ...
67. Plate of the ...	68. Plate of the ...
69. Plate of the ...	70. Plate of the ...
71. Plate of the ...	72. Plate of the ...
73. Plate of the ...	74. Plate of the ...
75. Plate of the ...	76. Plate of the ...
77. Plate of the ...	78. Plate of the ...
79. Plate of the ...	80. Plate of the ...
81. Plate of the ...	82. Plate of the ...
83. Plate of the ...	84. Plate of the ...
85. Plate of the ...	86. Plate of the ...
87. Plate of the ...	88. Plate of the ...
89. Plate of the ...	90. Plate of the ...
91. Plate of the ...	92. Plate of the ...
93. Plate of the ...	94. Plate of the ...
95. Plate of the ...	96. Plate of the ...
97. Plate of the ...	98. Plate of the ...
99. Plate of the ...	100. Plate of the ...

DESCRIPTIONS OF THE PLATES.

The plates are arranged in two columns, the first column containing the plates of the first series, and the second column containing the plates of the second series. The plates are numbered in the order in which they are arranged in the columns. The plates are arranged in the order in which they are arranged in the columns.

